The Congregational Quarterly

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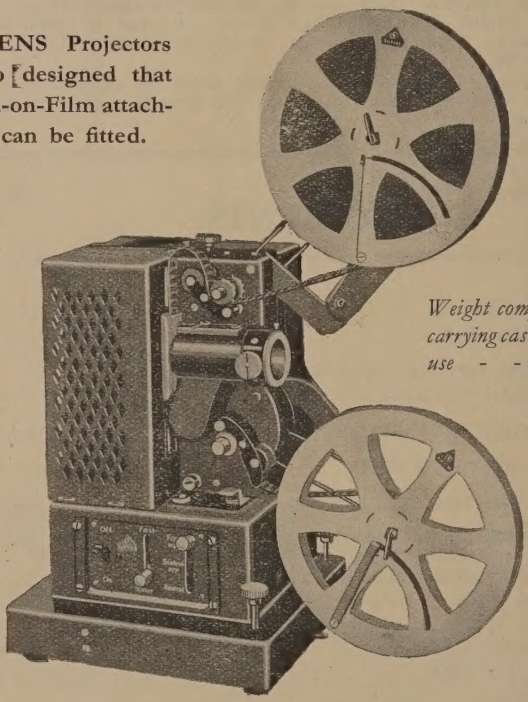

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The Congregational Quarterly

EDITORIAL.

EDITORIAL and other duties rarely allow visits to a Music Hall, but a chapter of accidents took us to one of London's leading Music Halls the other night, and there a long-standing opinion was amply confirmed. The churches have made one of their biggest mistakes in recent years in trying to compete in the entertainment business: it simply cannot be done. There was scarcely a weak number, and only a single objectionable one, in a 2¼ hours' programme—lighting, dresses, skating, dancing, humour, everything was skilful and effective. While it is not the churches' business to provide entertainment, they have something to learn from the thoroughness, skill, and efficiency with which entertainers do their job. In cleanliness, lighting, and comfort, in the musical part of worship as well as in the preacher's part, in the use of all the latest means that increase efficiency, churches have a long way to go, and certainly the Church should do her business as effectively as the producer does his. And her business is to make saints, good men and women. If only the churches did that as well as the humorist gets across his patter, the world would speedily be turned upside down. Instead of which they are too often just scratching the surface of their task, and spending all their energy and money on things that are only side issues.

We could not help being reminded also of the tremendous nature of the task confronting lovers of peace. There was Miss Cicely Courtneidge telling us how fine the soldier was, and it was "going down with a vengeance": the personality of the actress, the glamour of the music, of the uniform, and of the rhythm made the toes tap and the heart beat in a way that weeks of peace propaganda fail to do.

A day or two later there was a small boy of seven at the editorial tea-table. From him we learned a great deal in the course of the meal about gangsters, smash-and-grab raiders, and hold-ups. We had not merely what appeared to be a remarkably accurate description of "Jack Ahoy!" but also information about "The Private Life of Henry the Eighth" and about a lady whose best-known film is "I'm No Angel." Perhaps this is enough to suggest to readers the part the film is playing in the education of the child; perhaps enough to suggest once again the opportunity and the challenge it presents to the churches.

* * *

Nobody, we trust, desires to revive the religious controversy in the schools, but it can never be assumed that those who believe it right to use public money to teach their particular tenets have ceased from troubling. Many years ago it began to dawn on Anglicans that the day of the non-provided school was over, and from that time many of them deemed that their best policy would be to attempt to secure denominational teaching in provided schools. The latest manifestation of this policy is a book (S.P.C.K., 3s. 6d.) which deserves the special attention of Free Churchmen. The title page is itself significant. We have, in large print, *The Oxford Handbook of Religious Knowledge*; "A Special Edition for Provided Schools" and "Issued by the Oxford Diocesan Council of Education for Students and for Teachers of Pupils over the age of eleven years" in smaller print. But that is not all, for there is "A Foreword by the Rev. E. R. Micklem, Tutor and Lecturer of Mansfield College, Oxford."

The handbook has been prepared by an Anglican committee and has the blessing of the Bishop of Oxford. Its attitude to Biblical scholarship is that of Gore's *Commentary,* which is recommended for Teachers' Libraries—there is no mention of Peake's *Commentary,* which is cheaper and quite as good. This is typical; all the books recommended are Anglican: for the missionary section we have histories of the C.M.S. and the S.P.G. and no mention at all of the existence of other missionary societies. This, of course, would be quite understandable were the book intended for church schools, but this edition is definitely for council schools. Not only so, but in the scheme, which covers the ages 11—14, in both the second and fourth years there are lessons on the Apostles' Creed which include (for ages 12—13) phrases like "the Blessed Virgin Mary became a Mother by the power of the Holy Spirit." The full edition of the handbook apparently contains sections on the Prayer Book and Catechism. It is no doubt hoped that the less obvious Anglican bias of this emasculated version will escape the notice of Free Churchmen and the teaching profession, and Mr. Micklem has not merely walked into the trap, he has allowed himself to be used as bait.

If once it be admitted that public money can be used for religious education in public schools there is everything to be said for agreed syllabuses; but for a Diocesan Committee to offer its own outline for children of all denominations and none is—a colloquial phrase would best express it, but perhaps we had better say the sort of thing that puts Christian union back decades.

* * *

On his *English Journey* Mr. J. B. Priestley found himself one Sunday in Birmingham, and he went to a chapel not of "the particular denomination that had claimed me, willy-nilly, when I was a boy." There have been indications in Mr. Priestley's novels that his

experience of the religious life of the country is by no means so immediate as of some other spheres, but what he has to say deserves the attention of churchmen. He was impressed by two things:

(1) The service was almost exactly the same—even to details—as those he attended thirty years ago, though the congregation was smaller and young men lacking. The minister, by the way, "had the merit, common among Nonconformist clergymen, of being able to read and sermonize in a sensible, manly fashion."

(2) The oddness of the "wild oriental imagery" used by prosaic "sober Northern islanders."

> What did it, what could it, really mean to them? Could anything be less aptly shaped and coloured to match their own lives? If this was the time when their thoughts turned to the creator of this universe, when they were asked to consider the deep truths of life, to face their consciences and search their hearts, why should they be dragged into this far-away fantastic world of goats and vines and deserts and smoking sacrifices and tribal kings? It was almost as if instead of the familiar black-coated minister there had appeared in the pulpit a whirling dervish. Must God, I asked myself, remain for ever in Asia? Are these people always to assume that He is still brooding over Babylon? What if He is now brooding over Birmingham?

The truth of this may be recognized without becoming "Aryan" or abolishing the *Old Testament*!

* * *

We have been accused of pessimism because we have appealed to Christians to face up to the situation, the plight, in which organized religion finds itself. Some critics have indeed suggested that we have argued that the day of the Church was over. That be far from us, for we believe just the opposite. While we are convinced that the era in which the Church has been attached to special buildings and to a professional ministry is doomed to pass away, we believe that the Church is destined to be victorious, and that its triumph will come the sooner its members cease to waste their energies on non-essentials.

> Gates of Hell can never
> 'Gainst that Church prevail.

That is true, but it means that the Church is assaulting the Gates of Hell, and that the citadel of evil is about to fall. The fact that so many Christians assume the contrary—that the Church is on the defensive and evil on the attack—is symptomatic of the defeatist spirit which has come to dominate so many Christians. And, of course, churches are on the defensive if all they are doing is to maintain buildings which are never fully used and to raise money to make the wheels go round. Let all this energy and money be released and used to attack Hell's gates, and the world will soon know whether the Church is dead or not: it will discover once again, to use Beza's phrase, that the Church is "an anvil that has worn out many hammers."

We must confess that we cannot feel any enthusiasm either for or against the proposals of the Commission considered at the Assembly of the Congregational Union in May. The size of an administrative unit is a matter of expediency only, and so is the question whether Moderators should perform administrative functions. It is well that there should be experiments in the grouping of churches and that there should be closer co-operation between the County Unions and the National Union and between the colleges and the denomination. The adoption of large parts of the Commission's Report will mean an oiling of the machinery, and may mean the more efficient carrying-out of the work of the churches. But unless there is a revolution in the outlook of the leaders in all the denominations, and a willingness to recognize that there must be such drastic changes as will make the churches "living epistles," the story to tell in a decade's time will be sad indeed. Call a Fund a Sustentation Fund or any other name, if all we are going to do is to sustain a professional ministry to carry on work on the old lines, we are merely ploughing the sands.

* * *

Of all the astounding things heard during the debates in the May Assembly of the Congregational Union, the most remarkable was the statement that had the Assembly decided to relinquish the name "Moderator," "we should be breaking faith with dead men." Not even in its darkest days has Congregationalism decided to let dead men determine its future policy. The words relating to the Moderatorial allocation in the official Handbook of the Forward Movement were deliberately inserted, and they read: "Moderators' Fund, if continued, or such purpose as the Union may determine £50,000." Without such a clause the scheme would never have gone through. The evils of endowments have generally been recognized, as have the evils of Trust Deeds which set forth doctrines, but surely never before on a Congregational platform has it been suggested that a gift of money should for all time control denominational policy. Lest anyone should fear the emergence of Congregational "Wee Frees" we quote Dr. J. D. Jones's "The Challenge to Congregationalism," the official speech in launching the Forward Movement:

> There are two items in this particular part of the scheme: £40,000 for Headquarters and £50,000 for Moderators. There is no intention, there never has been any intention, of putting these moneys in trust for specific purposes. The intention always has been that the money should remain as vested funds in the hands of the Union for administration purposes. Some of my brethren have detected in the £50,000 set down for Moderators, for instance, a dark plot on my part to stabilize the Moderator system. I have tried—by guile—to commit the Union to what is an experiment. Really, I am the most simple and guileless person in this world. I have always gone in for plain dealing.
>
> I should like to see anybody try to tie on the back of the Assembly

anything it did not particularly want. In every speech I have made about this scheme I have said that this money was to be money in the hands of the Union—not money tied up by trust. The Moderator scheme can be repealed at the will of the Assembly at any moment.

* * *

ONE of the most pertinent contributions to the Assembly's discussions was made by a layman, the Treasurer of the Warwickshire Union, who pointed out that there was a danger of making the position of the minister "gilt-edged." To that kind of danger we have referred more than once in these pages, and it is well that the denomination should realize where we are drifting. For twenty years the attention of the churches has been monopolized by the raising of money for the ministry. First came the Central Fund, which aimed at raising a sum to lift stipends to a minimum level; then came the Forward Movement Fund, to provide for the superannuation of ministers, and for the education of their children, *etc.* Now, apparently, there is to be a new fund of some kind or other which is going to be devoted to ministers. All the time we have been told that the ministry exists for the churches, but we invariably act as if we believed the opposite. Time and again on the Assembly's platform we are told that the "success" of a church "depends on the minister." Do we really believe that is true? If the energy devoted in recent years to the care of the ministry had been used to set the people of the churches to the work of evangelization would not the churches be in a healthier condition to-day?

* * *

MEANWHILE readers will be interested to know that, if reported correctly, the Moderator of the Presbyterian Church of England told the General Assembly of the Church of Scotland that in negotiating with the Congregational Churches English Presbyterians were not

> thinking at all of contracting out of the parent Presbyterian body. If, and when, any incorporating union takes place between the Presbyterian and Congregational Churches, it will be by the Congregationalists becoming Presbyterians, and not by the Presbyterians becoming Congregationalists.

It's as well to know!

* * *

ONE of the most striking passages in Sir Henry Lunn's *Nearing Harbour* is the one in which he speaks, in 1930, of the corruption in the United States arising from the greed for wealth.

> The Americans, somewhat more than ourselves, forget that Jesus Christ did not say: "You cannot serve God and Venus, you cannot serve God and Bacchus, you cannot serve God and Mars," but always, "You cannot serve God and Mammon." For the worshippers of Bacchus, Venus, and Mars, the drunkard, the passionate, and the fighter, He had always words of tender forgiveness when they turned to Him. "But the Pharisees also who were covetous derided Him." For them He had no mercy.

> Mammon meant everything that money could purchase. One of the worst Mammon-worshippers I ever knew used to say, as so many say, "I do not care for money." In that narrow sense of the word it was true. What he did long for was the power, the prestige, and the importance that money gave him.

We are not concerned with America so much as with the Christian Church, and we believe that one of the worst temptations to Christians is still what Christ called Mammon. While there are scores of Christian people and Christian ministers struggling to live and to maintain their churches, at the other end of the scale there are Christians, and not only laymen, living not only in comfort but in luxury, and spending any amount of money on themselves and their own pleasures. Followers of the Carpenter with incomes running into four figures, making no renunciation at all and contributing nothing or next to nothing to charitable purposes, are the worst enemies the Church possesses for they are enemies within the gate.

Immediately after writing these words we came across this extract from a sermon recently preached by Dr. H. K. Booth, of Long Beach, California:

> Jesus said, first of all, that love of wealth was the deadliest sin of which humanity was capable. . . . Three sins men have always condemned—drunkenness, lust, covetousness. Read the teachings of Jesus and see what his perspective was. Which of these three did he condemn the most outspokenly? . . . He says little about the first two, but a great deal about covetousness. The church in our times has reversed the order, and we have great organizations that fight for purity and that are trying to get rid of drunkenness and fighting against liquor. . . Do you know any organization in the church to fight covetousness? We have passed it over as unimportant. A man may be a lover of money, a covetous person, and sit in the most comfortable pew in the sanctuary and be considered a respectable member of society. . . .
>
> Why did he say it? Because covetousness can eat the very heart out of a man and change a man's whole nature so that he loses all humanity and all kindliness. The covetous man who makes a God out of his gold becomes ultimately just like the gold itself, hard and smooth against all appeal.

It was encouraging to read that in the recent General Assembly of the Church of Scotland one of the speakers declared that if the Church spoke less about money and ministers' stipends it would grow in power, in grace, and in truth: they had allowed money to lay hold of them as if they were in a common business. And it is no good pretending that this matter does not affect the Free Churches or even the Congregational Churches. It is not long since a person in authority was heard to say to representatives of a vacant church, "It is no good thinking about ———; he is already getting so many hundreds a year." Nor is it long since a deacon of a wealthy church expressed a view that with the salary his church could pay they could obtain any man in the denomination. It is this kind of attitude to

the work of the ministry that is sapping the Church's life. Of course, there are examples of the other kind. A student leaving college and invited to three churches deliberately took steps to remain in ignorance what the stipends offered were and made his decision without the financial aspect of the question entering into his consideration. We should like to think that he represented the Congregational attitude rather than the cases previously quoted. Congregationalists especially should share the view of the American poet, Clinton Scollard:

Lord, we whose sturdy sires
Lit sacrificial fires
  Upon thine altars in the days of old,
Deeming to found a state
That should be nobly great—
To liberty and honour consecrate—
  Turn thou our eyes from the red glamour—gold!

Lord, we whose forebears bled
Where youth and valour led,
  In the dark face of danger ever bold,
Daring to dream the dream
Of freedom till its beam
Flashed on our vision like a dawning gleam,
  Turn thou our eyes from the false glamour—gold!

* * *

The Congregational Theological Conference will meet this year without the inspiring presence of its Founder and Chairman, Dr. R. F. Horton, about whom Dr. Selbie writes on another page. The Conference will be held in Wadham and Mansfield Colleges, Oxford, from 9th—12th July, under the joint chairmanship of Mr. H. B. Saint and the Rev. B. C. Plowright, with the Rev. John Bevan as Chaplain. The subject is "The Holy Spirit" and the programme is as follows:—

Monday ... (5.0 p.m.) The Holy Spirit and the Creeds
Rev. H. D. A. Major, M.A., D.D.
Tuesday ... (9.45 a.m.) The Holy Spirit and Science
Prof. G. B. Jeffery, F.R.S.
(5.0 p.m.) The Holy Spirit and Deity
Very Rev. W. R. Inge, M.A., D.D.
Wednesday (9.45 a.m.) The Holy Spirit and Individual Experience
Rev. R. S. Birch, M.A., Ph.D.
(11.45 a.m.) The Holy Spirit and Experience in Fellowship
Rev. Prin. E. J. Price, M.A., B.D.
(5.0 p.m.) The Reconciliation of Individual and Corporate Revelation—Rev. Malcolm Spencer, M.A.
Thursday .. (9.45 a.m.) The Holy Spirit and a New Creed
Rev. Prin. N. Micklem, M.A., D.D.
(12 noon) Summing Up—Rev. N. Goodall, M.A.
(12.30 p.m.) Prayer Session.

Ministers and laymen will be welcome: full particulars may be obtained from Mr. A. B. Russell, J.P., 18, Well Walk, Hampstead, London, N.W.3.

In our next issue we hope to print the papers read at the Conference.

* * *

We refuse entirely to divulge the name of the Congregational Church where the deacon prayed for "Our dear minister who is away ill, and for his wife, who is at present carrying on with the deacons." Nor must we say in which Province the church is which recently invited a minister to its "pastorage." It was, however, the child of a London minister, who, on returning from Grasmere and being asked what she had seen, replied, "Woolworth's Grave."

There is, too, something of an ecclesiastical flavour about two General Knowledge answers given by junior children in Secondary Schools. It was, without doubt, a child connected with a Nonconformist place of worship who replied to the question, "Who takes the Chair at a meeting when the Chairman is unable to be present?" "The pastor." Another child must have spoken from bitter experience. When the examiner, desiring to learn if the children knew the word "bore," asked, "What is the name of a person who talks a long time and is not interesting?" the little piece of suffering humanity replied, "A lecturer."

* * *

Our correspondent writes, "The one thing that cannot be escaped in the Academy this year is the model of the Metropolitan Cathedral of Liverpool, scale 1 in. to 4 ft. It occupies most of the Central Hall and one cannot get far enough away from it to appreciate Sir Edwin Lutyen's design. There is also a model of Mr. W. Reid Dick's huge statue of Livingstone to be erected at the Victoria Falls. Mr. Jacob Epstein's bronze head of Einstein is extremely good, and so is Sir Alfred Gilbert's Paderewski; the head of Dr. Campbell Morgan is disappointing. Most attention has been concentrated on the paintings of Mr. Stanley Spencer. These may convey a message to the initiated, but to the average man they are in the main entirely incomprehensible: what "Parents' Resurrection," "Souvenir of Switzerland," and "Villagers and Saints" mean we cannot fathom. Mr. Mark Symon's "The Earthly Paradise" we also found mystifying, and we have not the slightest desire to visit the place. Mr. Hartrick's "The Penitents' Bench" is one of the few pictures with a religious subject. Among the finest paintings are the late Mrs. Swynnerton's "Gipsy Girl" and Dame Laura Knight's "Lamorna Birch and his Daughters." There will be general interest in Mr. Frank Salisbury's "John Wesley," a portrait painted to commemorate the consummation of the union of the Methodist Churches. There are many good portraits, but none of them particularly striking: one wonders whether the women who have been painted were all responsible for the colour of their lips".

ROBERT F. HORTON.

The passing of Dr. Horton has left a great gap in the ranks of Congregationalism. The story of his life and work has been well told in many obituary notices and the details can be filled in from his own naïve and revealing autobiography. I may, therefore, be permitted here simply to give some personal impressions of one of my oldest and best friends.

I first met Horton when I came up to Oxford in the autumn of 1882. He was then a Fellow of New College and an ex-President of the Union, known as an outspoken Liberal and Nonconformist with a very un-don-like habit of going about preaching on Sundays. In the previous year he had founded a little society called the Nonconformist Union. It was then barely ten years since the Test Act had been repealed, and Nonconformists in the University were few and far between. The main object of the new Society was to bring them together and remove their feeling of isolation as strangers in a strange land. The Society, no doubt, did something to this end, but much more was done by the fellowship and friendships found in Horton's rooms. There men used to meet every Sunday evening to read the Greek Testament and discuss religious matters, and many of us then came to find in Horton's leadership an inspiration indeed. But he was already gathering up his wings for flight. The young church at Hampstead was calling him, and the decision to leave Oxford was precipitated by the refusal of Convocation to allow him to examine in the Rudiments of Faith and Religion. Horton felt this more than he should have done, and took it to mean that Oxford had no further use for him. As a matter of fact resident Oxford had already voted in his favour. His rejection was the work of the country clergy, who responded then, as so often, to the cry of "The Church in danger." Horton's decision to go down was a blow. There had been some hope that he might become a kind of official Chaplain to Free Churchmen in the University, and tentative negotiations to that end had been opened up. But it was not to be. I always feel that Horton's work in Oxford, and his leaving it when he did, gave the first impetus to the movement that culminated in the founding of Mansfield. Horton himself, however, was not greatly in favour of that project. His judgment of Oxford had become a little warped, and he doubted whether it was the right place for a Free Church college. But he generously acknowledged the success of Fairbairn, and in later years quite revised his opinion, so that Mansfield had no better friend.

In those early days I often heard him preach, and like many others felt the spell of his teaching and of the personality behind it. His sermons were those of a cultured layman with a keen historical sense

and a genuine passion for souls. He was no theologian in the technical sense of the term, but he had a theology of the heart and spoke out of his own vivid experience of the power and grace of God. His breadth of view and his simple and unconventional style were in marked contrast to most of the sermonizing of the time and proved infinitely attractive to young and enquiring minds. When at the height of his power in Hampstead he appealed with equal success to the polite dwellers in that rather high-brow suburb, to the working men and women who crowded his monthly Sunday evening lectures, and to the miscellaneous congregations at the Missions he conducted up and down the country. Horton was before all else an evangelist, and the fruits of his gospel are to be found in the Mission at Kentish Town, in the forward movement of the London Missionary Society, and in hundreds of lives made better by his presence. There was something infectious about his enthusiasm and about the deeply devotional spirit in which all his work was done.

He had his share of controversy. His first book on Inspiration, in which he explained and pleaded for the modern view of the Bible, brought him much obloquy. It was bitterly attacked by those who prefer orthodoxy to truth and have no use for Christian charity. But it was welcomed as a truly prophetic word by multitudes of perplexed young people and by ministers who were trying to teach along the same lines. But the controversy left its mark on Horton. It must be admitted that he did not react well to opposition. He felt himself a marked man, and though the Free Churches gave him every honour in their power, he always seemed to hold himself a little aloof. Denominational life with its endless round of committees, resolutions, and the like had no attraction for him. He was doing a great work and could not come down ; but it made him lonely.

His marriage late in life was therefore a very happy thing. All his friends must feel that they owe Mrs. Horton a very real debt for the help she gave him. Without her he could hardly have carried through the work of founding and presiding over the Oxford and Cambridge Conferences. These were the outcome of his conviction that more needs yet to be done to adapt Christian preaching and teaching to the needs and mentality of the modern world. This indeed had been the aim of his whole ministry, and in the declining years of his retirement still dominated his mind and heart. His conduct of these meetings showed to many who had hardly known him before the rare blend in him of scholar, critic, evangelist, and above all saint of God. It was in smaller gatherings of this kind that Horton was seen at his best. I have vivid remembrances of breakfast meetings of ministers in London, of conferences for country ministers at Lyndhurst Road, of a certain Student Movement conference at Conishead, and of the more informal sessions at Oxford when Horton's rare spiritual quality and devotional power seemed to transfigure the whole

scene and bring us directly into the presence of God. I felt this first in Oxford more than fifty years ago and may perhaps be pardoned for believing that there was something unique about Horton's gift of spiritual insight and leadership. He was indeed a man of God, and we may well thank God on every remembrance of him.

W. B. Selbie.

SERMONS OLD AND NEW.

The sermons Mr. Sidney Dark has selected in *The World's Great Sermons* (Barker, 8s. 6d.) make an interesting study in both the matter and method of preaching. Here are Clement of Alexandria, Chrysostom, Augustine, Leo, Bernard, Colet, Fisher, Luther, Latimer, Hooker, Donne, Jeremy Taylor, Bossuet, Fénélon, Thomas Chalmers, Keble, Pusey, Newman, Lacordaire, Church, Robertson, Liddon, Spurgeon, and Phillips Brooks. We miss Wesley and Whitefield (here Mr. Dark quotes Dr. H. B. Workman in support of his omission) and should like to have seen R. W. Dale or James Martineau, say instead of Pusey! And Alexander McLaren should certainly not have been left out.

Dr. James Moffatt's *His Gifts and Promises* (Clark, 7s.), in "The Scholar as Preacher" series, contains twenty-five discourses, and very good reading they are. A special feature is the aptness of Dr. Moffatt's literary allusions. Happy is the preacher with a wide knowledge of English literature always at service.

Dr. John Lewis's addresses in *The Windows of the Soul* (Eyre & Spottiswoode, 3s. 6d.) is overdone with quotations, especially in the first half of the book. Here he relies much on philosophers. Then he seems to remember his audience, and his illustrative pendulum swings to the anecdotal. After discussing "The Soul: What Is It?" and "Is It Essential?" the "windows" are those of knowledge, intuition, truth, certainty, imagination, humour, and adventure.

Three other volumes of sermons are published by the Epworth Press—the Rev. William Wakinshaw's *The Tragedy of Athens* (2s. 6d.), the Rev. J. Arundel Chapman's *The Supernatural Life* (3s. 6d.), and the Rev. Charles Kellett's *The Transfigured Commonplace* (3s. 6d.). From the same publishers come Miss D. E. Albrighton's *The Dew-Dispeller* (2s. 6d.)—"Talks for Sisterhoods," and the Rev. A. D. Belden's talks to young people, *The Game of Life* (2s. 6d.).

Outlines of Teaching Sermons for a Third Year (Allen & Unwin, 3s. 6d. & 2s.), edited by the Rev. C. E. Hudson, gives outlines on the Nature of Man, the Redeemer, the Church, and the Life of Prayer.

THE DOCTRINE OF THE CHURCH IN THE LIGHT OF CHRISTIAN HISTORY.[1]

The celebration last year of the centenary of the Oxford Movement has been a matter of interest to many outside the actual ranks of its adherents. Such indeed was bound to be the case, owing to that interdependence between the different sections of Christendom so memorably hinted at in the Apostle's words: "whether one member suffereth, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 *Cor.* 12[26]).

One of the most signal services which the Oxford Movement rendered to contemporary Christendom was to raise anew the question of the nature and functions of the Christian Church in her Catholic or universal aspect, and to challenge not only the members of the Anglican communion, but all serious Christians, to re-think their doctrine of the Church. Whatever may be thought of other features of the Movement, it was at least a good thing that this challenge should be delivered. No intelligent Christian, least of all perhaps a Mackennal Professor, can afford to be without a well-considered doctrine of the Church Catholic.

The most palpable result of this stirring of Christian minds is seen in the efforts put forth during the present century in the direction of Re-union. In the discussions that have taken place with this end in view, differing opinions regarding the ministerial government of the Church, the choice and use of doctrinal definitions, the meaning of the Eucharist and the Sacraments in general, the necessity of Baptism and the right age or stage at which it should be administered, have been very fully expressed and criticized. I submit that there is another question logically prior to all such matters, namely, the question as to the *composition* of the Christian Church. Who are in it? Who are not in it? The fundamental question is not, What is the correct view regarding episcopacy, credal confessions, the Lord's Supper, Baptism, and so forth?, important as such matters are. It is this, What are the grounds which justify one Christian body either speaking or tacitly acting as if the members of another body did not belong to the Church of Christ? John Knox[2] was putting the real point at issue when in 1546 he said to a Roman priest:

> Before we hold ourselves convicted, or ye can sufficiently prove us so, we must define the Church . . .

I urge that the settlement of this question is really the key to the whole problem, that arguments regarding specific points of difference are bound to lack finality until this prior question is patiently faced and

1 An Inaugural Lecture delivered from the Mackennal Chair of Church History in Mansfield College, Oxford.

2 Knox, *Hist. of the Reformation in Scotland*, 86.

correctly answered, and that it is in the light of the true answer to it that all practical policies for the future interrelations of Christian bodies have to be determined.

It is my purpose in this lecture to draw attention to the light thrown on the problem by Church History, in particular by the beliefs as to the real constitution of the Church held at various times by Christians who have conscientiously differed from one another on important matters of faith or polity. The evidence, so far as I know, has never been yet collected: and a comprehensive "History of the Doctrine of the Composition of the Christian Church" would fill a serious gap in our theological libraries. What follows here is intended only as a very brief survey of some of the more accessible among the pertinent pieces of evidence.

Under the comparatively simple conditions of the primitive Church no provision seemed necessary to meet serious divergences of view. All Christians were expected to "be of the same mind, ... intent on the one thing" (*Phil.* 2^2; *cf. I Cor.* 1^2). Disagreement with the majority-view on any but trivial issues was bound in such an age to be visited with censure and ultimately expulsion. As an enthusiastic modern Romanist puts it: "The Church sprang at every heresy and strangled it." We certainly find, in pre-Constantinian days, influential Christians excommunicating various teachers supposed to be in error, along with their adherents. The excommunication might not always be efficacious. That pronounced by Pope Victor upon the Asian Christians about 190 A.D. remained a dead letter, owing largely to the protests of Irenæus and others in the interests of reconciliation. Sometimes the excommunication was wavering and gradual, as was the case with the Montanists. In yet other instances, however, the severance was immediate and complete; the Marcionites and the Novatianists were cut off, as it were, from the very start. When Cyprian entitled his treatise against Novatian *De Catholicæ Ecclesiæ Unitate,* he did not thereby mean to imply that Novatian's followers would remain members of the true, though now divided, Church. His language makes it abundantly clear that he regarded them as being absolutely outside the Church (iv, vi, viii f, xii, xiv, xvii, xix *fin.*), as having forfeited their Christian name and faith (iii, iv, xiv *fin.*), and as destined therefore to eternal punishment (x, xxvi). He enjoins the faithful to withdraw from fellowship with them (xxiii). The same is the case with the anonymous treatise *Ad Novatianum,* composed a few years later, and usually printed with Cyprian's works. Its author calls Novatian "*apostata*" (xiv), "*ab ecclesia separatus*" (i); his father is the devil (viii) and his followers are "*desertores fidei*" (ii), "*nunc Novatiani, iam non Christiani*" (viii). The Arian controversy dragged on for a long time; but the upshot of it was the complete exclusion of the Arians by those who differed from them on the doctrinal issue.

Throughout the Middle Ages the same exclusiveness prevailed. In 1054 envoys acting on behalf of the Pope excommunicated the whole of Eastern Christendom. In 1302 Pope Boniface VIII declared that "for every human creature, to be subject to the Roman Pontiff is absolutely necessary for salvation"[1]. In 1441 Pope Eugenius IV issued from the œcumenical Council of Florence a bull[2] declaring it to be the belief or the Church

> that none who are not within the Catholic Church, not only (not) pagans, but neither Jews, nor heretics, nor schismatics, can become partakers in eternal life, but that they will go into the eternal fire, which has been prepared for the devil and his angels.

The familiar doctrine *"Extra Ecclesiam nulla salus"* has been repeatedly affirmed by responsible Roman authorities, with all the emphasis language could command; and that the Church here means the Roman Church is often expressly asserted and always implied. The *Tridentine Catechism*[3], issued in 1566, and still regarded as the standard exposition of Roman doctrine, says that three classes of men are "excluded" from the Church,

> the heathen, because they never were in the Church, . . . heretics and schismatics, because they have withdrawn from the Church, for they do not concern the Church any more than deserters belong to an army from which they have absconded. . . . Lastly also the excommunicated, because—having by the Church's judgment been excluded from her—they do not belong to her communion . . .

We cannot describe the attitude of the Eastern Church in relation to schism with the same fullness and precision, for the reason that her contests with it have been less desperate, and her doctrines in regard to it therefore less closely defined than was the case with her Western rival. Roughly, perhaps, it may be said that Eastern Christians also hold to an exclusive view of the composition of the true Church, but hold to it with less rigour and consistency than Romanists do, being prepared to go much further than do these latter in association and discussion with other bodies of Christian believers.

The position of the Church of England is also to a large extent exclusive. While not denying the real churchmanship of Romanists or Eastern Christians or of the main Protestant bodies on the Continent, the Anglican communion has largely based both her theory and her practice on the assumption that, in this country at least, the Church of England and the Church of God are co-extensive. Such is the tacit presupposition of the Prayer-Book, with its ordination- and other rituals and its requirement that

> there shall none be admitted to the holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.

The late Dr. V. H. Stanton, of Cambridge, writing in 1891 as a

1 Mirbt, 210f.
2 Mirbt, 237.
3 *Catech. Rom.* I. x. 12.

representative Anglican, said[1]:

> we maintain the principle that the Christians of the same place, the same race, the same nation ought not to be divided among themselves, and this is the Church of the English Nation.

A very considerable proportion of Anglican thinkers hold that an episcopate descending continuously through successive ordinations from the time of the Apostles is of the *esse* of the Church; and of these by no means all shrink from explicitly drawing the obvious inference that any Christian group otherwise governed does not properly belong to the Christian Church at all. Such a view, whether explicitly avowed, or only implicitly suggested, has in any case been the guiding principle upon which the Anglican clergy—especially in former days and in rural areas—has customarily acted. Even to-day, when mutual sympathy and understanding operate so much more powerfully than they did aforetime, the refusal to admit non-episcopalians to Anglican pulpits and altars *implies,* I submit, the virtual "unchurching" of them, however sincerely such an implicate be regretted or even denied.

It should of course be recognized that, as regards the excluded bodies, there was frequently no love lost between them and the larger communion that shut them out—nay, that the split was sometimes actually started by the smaller body denying the Churchmanship of the larger and abandoning fellowship with it. Thus Cyprian complains about the Novatianists: *"non enim nos ab illis, sed illi a nobis recesserunt"*[2]. According to the author of *Ad Novatianum,* their leader contended that those who did not stand with him were "defiled by the filth of sacrilege" (i). The same initiative in disassociation was taken by the Donatists and Circumcelliones in the fourth and fifth centuries. They claimed that theirs was the only true Church and theirs the only valid sacraments.

In the course of the great struggle for religious freedom in the sixteenth century the Protestant Reformers were to some extent betrayed by the heat of battle into adopting this self-centred attitude. Shortly after burning the Papal bull, Luther declared that separation from the Pope was essential for salvation[3]. When his party presented their Confession at the Diet of Augsburg in 1530, they declared that they could not remain in communion with the Roman Church, since the latter was unpurged of its abuses[4]. The Anabaptists limited "the Church" to the groups of those baptized as experiential believers. And John Knox openly called[5] the Roman Church *"ecclesiam malignantium,"* contrasted it with "that which hath Christ Jesus to be pastor," and declared all Papists to be infidels.

1 *Place of Authority*, 205.
2 *De . . . Unit.*, xii.
3 McGiffert, *Luther*, 189f.
4 Lindsay, *Reformation*, I. 364f.
5 *Reform. in Scotl.*, 95, 281.

Few of the smaller Protestant bodies which have sprung up since Reformation-days have thought out their relation as Christians to other bodies claiming the Christian name. Even those who (unlike the Quakers) have worked much with some doctrine of "the Church" have usually either understood the word in its purely intensive or qualitative sense, or have loosely identified the Church with their own little group (simply following in this, be it said, the example set them by the older communions), without so much as asking the question as to their attitude to the Church in her entirety. A detailed examination would probably show that, among the smaller and intellectually less-cultured of the modern sects, some at least have gone so far as expressly to pronounce all outside their ranks as outside the Christian Church and perhaps even as unworthy to bear the Christian name.

But this policy of refusing to recognize the Churchmanship or even the Christianity of others, on the ground that they do not accept some belief or custom judged to be essential, has been by no means consistently followed. However natural or even needful such a policy might seem to be (especially when little account was being taken of the human and subjective conditions under which *all* doctrinal pronouncements are made), it has been found to lead to results so unacceptable and difficult, that of those who are logically committed to it many have shrunk from openly asserting it, and many more from consistently abiding by it.

To begin with some of the excommunicated minorities—there does not seem to be any evidence that Marcion believed Catholic Christians, who pointedly differed from him in doctrine, not to belong to the real Christian Church. He seems to have submitted patiently to the excommunication pronounced upon him, and to have turned sadly to the instruction and organization of such as would listen to him and be sharer, as he put it, in his wretchedness and unpopularity (*συμμισούμενοι καὶ συνταλαίπωροι*). It is doubtful how far the defeated Montanist, Arian, and Nestorian minorities would have proceeded, had they met with more success, in the direction of unchurching those who, as it happened, unchurched them. Apparently the great Reformation-leaders of the sixteenth century, though they condemned the Roman system, and even called the Pope Antichrist, did not consistently hold that Roman Catholics, as such, were outside the Church. Without discussing their doctrine of the Church in detail, we may observe that Calvin at least recognized the true churchmanship of all who, as elect, possessed justifying faith, whatever the particular community to which they happened to belong, and whatever the specific errors on subsidiary matters into which they may have fallen (*e.g.*, Calvin, *Inst.* IV. ii. 11f).

The Puritan founders of Independency evolved a method of Church life in which, despite the emphasis laid in their teaching on a large number of specific doctrines, no test of fitness for fellowship was

demanded beyond a simple and sincere profession of faith in Christ, and a pledge of practical loyalty to Him. In doing this they were implicitly formulating an inclusive doctrine of the Church: for, however impracticable, in the circumstances of the time, actual fellowship with other communities might be, the offer of the right hand of fellowship to any professed believer, without further question, clearly meant a recognition of the true Churchmanship of all such believers. The question as to how far this inclusive doctrine of the Church was consciously held and explicitly taught by the leaders of Independency and other non-episcopal groups in earlier days, has not, I think, been fully investigated. We should probably find that the glimpses of it were few and indefinite, for the simple reason that the practical demands of Church life and the sheer struggle for existence gave but rare opportunity for concentrating thought on the matter.

Von Schubert has remarked[1] that evangelicalism "was deficient in the idea of the Church as a corporate whole," in

> that attachment to the Church as a living organism, or rather as a nursing mother, which has formed a large element in the religion of many devout souls in the great societies of East and West.

According to Dr. Alexander Mackennal[2], whose name on this occasion we mention with special reverence, it was the Oxford Movement which first made Congregationalists discover the true implications of their doctrine of the Church:

> they saw that Congregationalism provided for Catholicity, as well as for autonomy, in its highest, purest form.

However that may be, we may note it as an interesting fact that at the present day probably every non-episcopal group of any size and significance, even if it uses the word "Church" of itself, would, if pressed, willingly acknowledge the true Churchmanship of the vast number of professing Christians outside its ranks. The charge made by a recent writer[3] that Protestants would exclude Catholics as no part of the true Church is, so far as my knowledge goes, pointedly incorrect.

But an inclusive theory regarding the composition of the Church has by no means been confined to the smaller groups. These, by virtue of the supposed looseness of their beliefs, might perhaps have been expected to find such breadth of view a comparatively easy matter. But the breadth has entered also to a considerable degree into the thoughts of those larger bodies which have identified themselves with some far stricter doctrine than that of the "sectaries."

1 *Outlines*, 356 [E.T.]

2 *Evolution of Congregationalism*, 189f. *Cf.* also his *English Separatists*, 125, f.: "the habit of looking for tokens of Christian character in their church members disposes Congregationalists to recognize the reality of Christian life outside their own communion."

3 In *The Oxford Times*, 11 Aug., 1933.

The Church of England by no means consistently abides by those very definite formulations (regarding the composition of the Church) to which allusion has already been made. There are numerous indications of unwillingness on the part of Anglican thinkers to commit themselves explicitly to that denial of the Churchmanship of non-episcopalians which is logically involved in their own often very sharply drawn views of the nature of the Church. Certainly the Thirty-nine Articles include a definition of the Church which at least permits a broad interpretation. Art. XIX says:

> The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly administered according to Christ's ordinance. . . .

Archdeacon J. W. Hunkin, in *Episcopal Ordination and Confirmation in relation to Inter-communion and Reunion* (1929), has collected the opinions of a great number of prominent Anglicans who have definitely refused to regard episcopacy as of the *esse* of the Church, and who have interpreted the rubric confining communion to the confirmed as referring only to Anglicans and therefore as not excluding non-Anglicans from their altars.

Dr. Stanton prefaced his declaration[1] about the exclusive rights of the English Church with the words, addressed to other bodies:

> We will not take upon ourselves to unchurch you. We will waive the question of the *esse* of the Church, using language in our definition of it which may possibly include you.

In 1920 Dr. A. C. Headlam argued in his Bampton Lectures[2] that the sacraments and ordinations of Nonconformists were valid, because Nonconformists (to quote his own words)

> are a part of Christ's Church.

A little later the same year, the Lambeth Conference passed a resolution acknowledging

> all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ. . . .

Even relaxations regarding the fundamental rite of baptism are at times contemplated. In June, 1920, a conference on Reunion was held in Oxford under the supervision of Dr. Headlam and the late Dr. Lock, then Lady Margaret Professor of Divinity. There were no Quakers among those invited to attend, but the printed basis for discussion stated that, while water-baptism was in all normal cases requisite, the Church had acknowledged in special circumstances the validity of Spirit-baptism: and I well remember Dr. Lock stating on that occasion that this proviso had been deliberately inserted on account of the Quakers, who had done so much during and since the War in the Spirit of Christ. Canon A. E. J. Rawlinson, in *The*

1 *Place of Authority*, 205
2 *Doctrine of the Church*, 265.

Church of England and the Church of Christ (1930), argued boldly and emphatically that schismatics, if they have not apostatized from Christianity, are within and not without the one Church, and that this Church is to be identified with nothing less than Christendom as a whole. The present Lady Margaret Professor of Divinity in this University, in an article in the *Expository Times* (Nov., 1927), urged that, while episcopacy is of the *esse* of the Church in the narrower sense of the term, of the Church in the broader sense it is of the *bene esse* only. In the recently published volume, *Northern Catholicism,* he explicitly refrains from branding as heresy the denial of what he regards as the Catholic doctrine of the Apostolic Ministry, and is even unwilling to exclude from the Catholic Church the heretics and schismatics who were expelled prior to 1054 A.D. These manifestations of an inclusive spirit in Anglican thought (and there are similar indications in the thought of Eastern Christendom) are, for our present purpose, highly significant, though it is not at first sight easy to see how they are to be reconciled with the stricter aspects of Catholic theory.

One would have thought that Romanism at least, with its great reputation for unflinching constancy, would have been proof against all temptation to relax the rigour of its doctrine of the Church. Yet even Rome has given indications of being influenced by the milder and more charitable spirit of modern liberalism. Despite the terrible record of her treatment of heretics, her modern spokesmen now like to remind us that Augustine once wrote[1]:

> Those are by no means to be counted among the heretics who do not defend their opinion, howbeit false and perverse, with any pertinacious zeal, especially when they have not given birth to it by the boldness of their own presumption, but have accepted it from parents who have been seduced and have lapsed into error, and when they nonetheless are seeking the truth with cautious solicitude, ready to be corrected when they have found it.

The possibility of unjust, and therefore fundamentally invalid, excommunication was acknowledged by Augustine as well as by many medieval Catholics. Marsiglio of Padua in the fourteenth century regarded[2] as the "truest and most proper" meaning of the word "Church" that which describes it as embracing the entire body of Christian men. In 1690 Pope Alexander VIII condemned Arnauld's statement that pagans, Jews, and heretics receive no influx of grace from Jesus Christ: and in 1713 Clement XI condemned the assertion of Quesnel that "outside the Church no grace is granted." Even Pio Nono, in 1854 and again in 1863, gave utterance to the generous view that well-meaning non-Catholics might escape condemnation and attain to eternal life. The question whether such well-meaning non-Catholics were inside or outside the true Church has, since about

1 *Ep.* xliii. 1.
2 Poole, *Mediæval Thought,* 236.

1800, been answered by the curious concession that, although they do not belong to her visible body, they do belong to her invisible soul. In this way, the truth of the dogma "*Extra Ecclesiam nulla salus*" is maintained, while its harsher implications are avoided. It is usually explained that such exemption from the normal perils of heresy is available only for those who have been properly baptized with water: but even for them a logical loophole is provided. Worthy Protestants, whose lack of water-baptism is due simply to honest error or invincible ignorance, may be deemed to have undergone a certain "baptism of desire," which is sufficient to qualify them for the special privilege just described. This generous doctrine has not, so far as I am aware, yet received any really authoritative sanction, though it is almost a commonplace among modern Romanist writers. Its importance is palpable, notwithstanding its glaring inconsistency with the traditional Roman teaching and policy as regard so-called heresy.

It is curious to observe that Christian bodies have been far less grudging in their distribution of the name "Christian" than in defining the limits of "the Church." To the rigid Romanist the most arrant heretic, if baptized and not an apostate, still remains a "Christian." To deny to another the right to call himself, if he wishes, a Christian is an extreme to which few, if any, are prepared to go. Yet one may well ask whether the acknowledgment of a host of men as "Christians" and yet as outside the Christian Church is not fully as much a departure from New Testament orthodoxy (I speak here strictly *ad hominem*) as, say, the establishment of some dissenting conventicle.

It is furthermore pertinent to note that deference to the wider conception of the Church is paid by all Christian groups, however unwittingly or unwillingly on the part of some, when they enter seriously upon the study of Church history as an academic discipline. Would, for instance, a Roman Catholic Church-historian omit to describe the fortunes of the Marcionites after their founder had been excommunicated, the Gothic mission of the Arian bishop Ulfilas, or the eastern spread of the Nestorians? Would an Anglo-Catholic deem his studies in Church history complete without having paid any regard to Bunyan or the Quakers? They would, in fact, be as little likely to do either as a loyal Free Churchman would be to ignore Hildebrand or St. Francis. All alike would be tacitly conceding that "the Church" and Christendom are, at least for academic purposes, identical.

We can thus see two mutually inconsistent doctrines of the Church contending for mastery in the Christian mind down the ages—one (the exclusive) which says "The Church consists only of those professed Christians who agree with me on certain matters which on various grounds I regard as essential," and the other (the inclusive) which says "The Church consists of all professed Christians, whether

they agree with me or not." Which of the two views is the true one? It is manifestly impossible to answer this question by means of a majority-vote; for majorities are often wrong, and the imposing advantage which mere weight of numbers gives to certain types of exclusiveness is casual, meretricious, and indecisive. Moreover, as we have seen, not one of the great exclusive bodies abides *consistently* by its exclusiveness. All make to Christians without their doors concessions radically inconsistent with the closing of those doors. *Cadit quæstio.* A view which it is admitted cannot be consistently maintained must in all honesty be abandoned. The only doctrine of the composition of the Church Catholic, which Christian love and Church history jointly do not make untenable, is that which concedes the name of Christian to every person who professes to have faith in Jesus Christ, and which identifies the Church with the sum-total of all Christians who, on the strength of such faith, claim to belong to it. Any definition narrower than that breaks, as we have seen, in the hands of all who try to wield it.

If that then be the true definition of the Universal Church, it would seem natural that the local Church-group should be constituted on the same basis, *i.e.*, that it should be open to all who profess faith in Jesus Christ and desire to enter it. There would seem to be something anomalous in having one test for membership in the universal body, and another (narrower) test for membership in the local groups making up that body. Here we have the great *raison d'être* of Congregational Church-polity. In the Congregational churches full membership is open to any professed believer in Jesus Christ and at every celebration of the Lord's Supper an open invitation to take part is regularly given by the presiding Minister to all who sincerely love our common Lord.

It is indeed true that Congregationalists are not the only Christians who so act: nor are they the only ones who accept the theoretical basis for so acting. Nearly all the Free Church groups, when questioned, acknowledge that basis as their own. Moreover—sad to say—not all Congregationalists are as clear as they might be that this basis is a part of their denominational heritage. Yet we may fairly claim for Congregationalists as a body the honour of having been the first to realize consciously the true relation between the denominational group and the catholic whole, and of having fashioned a denominational policy of Church membership which does justice better than any other policy to that relation. It was in the interests of such a truly Catholic type of Churchmanship that this College was founded: and there was a peculiar fitness in the remark of Friedrich Heiler, when he visited us a few years ago, that Mansfield College Chapel—with its great gallery of saints of every type and connexion—was the most Catholic place he had seen in Oxford.

Thus the conditions of membership in the local Christian church ought, *cæteris paribus*, to be as wide as those determining a man's membership of the Church Universal; and in Congregational churches they virtually are so. But unfortunately the *cæteris* are very often not *paribus*. Justice must be done to the convictions of those who feel that some particular item of Christian belief or practice is virtually indispensable for a healthy Church life. Such preferences are in themselves perfectly legitimate; and a sympathetic regard for them is demanded by the reverence always due to conscientious conviction. Room must be found for the pursuit, by the various Christian groups, of those practices to which they are severally wedded—episcopacy, confirmation, reservation, infant-baptism, believers' baptism, independency, circuit-organization, presbyteral government, and the repetition of credal pledges. Christians are not all cast in the same mould, and differences of temperament and insight demand differences of method. There is much truth in Horace Bushnell's contention[1] that "most of what we call division in the Church of God is only distribution." There must then exist in the Church denominational groups founded to preserve this or that particular belief or custom, and therefore normally confined to Christians who wish to preserve it. Nor is there anything inherently evil in such bodies working to some extent apart from one another, each on its own distinctive lines.

What *is* evil is the hermetical sealing of the denominational lid, so as to allow no opportunity for Christians of any other persuasion to share in the sacramental or ministerial or administrative functions of the local group, even on those exceptional occasions or under those exceptional conditions which might lead them as Christian brethren to desire such fellowship. Definite evil is done to the cause of Christ when such fellowship is refused, either explicitly in word, or only implicitly in practice, or even when it is granted *sub rosa* or only as a technical irregularity.

The evil consists in the express or implied excommunication of the dissenter. The preaching of the Word, the participation in the Holy Supper, and the responsibility for the good estate of the Church, are the privileges of the Christian *quâ* Christian, not of the Christian *quâ* denominationalist. To work in distinct denominations for normal purposes is one thing: regularly to exclude all dissentients from central fellowship is another and a very different thing. It is to excommunicate from the Lord's Table those who have a right to come to it.

The offence is in part caused, and in part aggravated, by the adoption of the word "Church" as a self-designation on the part of the denominational group. The word "Church" is for Christians fundamentally a proper noun, to be spelt with a capital and used only

[1] *Life*, 173.

in the singular. It is useful for us to extend its meaning (in accordance with New Testament precedent) to designate any group of Christians gathered together in a particular locality for joint worship and service—the Universal Church (as Dr. Forsyth used to put it) "looking out" in some particular place. But when the word is used in a third sense—one totally unsupported by the New Testament—of a denominational body united on some other issue than that broad basis of faith in Jesus Christ which is common to all Christians, then disastrous confusion follows. For any denominational group, however large and representative, to assume the name "The Church" inevitably suggests, and is often clearly understood as meaning, that other Christians in the same country, because organized on different lines, are not of the real Church at all. Even in some cases where this suggestion would be sincerely repudiated, something of the exclusiveness abjured in theory shows itself practically in sundry regulations putting rigid limits to the degree of religious association allowable to Christians from outside. The Apostle bids us "Give no occasion of stumbling to the Church of God." Obedience to this injunction involves, for a Christian denomination, not only loyalty to the particular truth which it stands for, but also resistance to the temptation to identify itself, even by semi-conscious suggestion or by careless nomenclature, with *the* Church, and above all a willingness to acknowledge by word and deed, as occasion demands, the full Churchmanship of all professed believers.

It follows as a corollary from this position that the way to Re-union is not to be found by the conclusion of agreements between two or more Christian bodies as to the terms, credal and other, on which they will unite to form a single organization. I am not suggesting that from time to time such agreements may not be very desirable and advantageous, always provided that the resultant body is not called a "Church." I plead only that that is not Re-union, and that no unification of the Christian Church is to be reached along those lines. My ground for so pleading is that such agreements never allow properly for the Churchmanship of dissenting individuals—nay, they usually (by a wrongful use of the word "Church") implicitly deny it. So it is that both in Scotland and in Canada the measure of organizational unity achieved has set up fresh cross-divisions.

It is this besetting sin of excluding the individual Christian dissenter, who (as all in the last analysis admit) ought *not* to be excluded, which is certain to wreck any scheme of Re-union involving an agreement between two or more bodies as to some definite credal pledge to be exacted from members as a condition of joining the new communion. Here we come upon the true ground for that much misjudged feature of Congregationalism, its creedlessness. Congregational churches are creedless only in the sense that they regularly and on principle refuse to adopt, as a test of the fitness of those who

apply for Church membership, any elaborated creed, over and above that simple profession of faith in Christ, without which all Christian association is meaningless. They are not creedless in their teaching. The great truths which the ancient creed-makers sought to safeguard with fixed formulæ are their eternal and treasured possession. In constructive theological writing and thinking they are no less fruitful than other bodies which cling to some credal standard. But they have an instinctive horror of imposing in their local fellowships any test which might lead to a Christian applicant either having to be excluded, or having to put his conscience in his pocket and profess belief in what he does not believe.

The ancient creed-makers, jealous as they were for the Christian essentials, were yet obliged to work within the limitations set to them by their subjective personal qualities: their work therefore necessarily bears the stamp of that personal factor, and it is a personal factor different in many ways from that of the modern Christian. Its presence means that the Creeds are not strictly infallible—a conclusion frankly admitted by many who still defend the imposition of them. But if they are not infallible, then a man who to-day doubts or denies some part or parts of them may yet have truth on his side, and therefore be an orthodox, as well as a loyal, Christian. That being so, it is clearly a mistake to require subscription to such a creed as a condition of membership in the Church. To demand subscription and yet to allow an undefined liberty of interpretation is a makeshift, resembling an attempt to have your cake and eat it too. To urge that what is demanded is acceptance, not of the Creed verbally, but of the Gospel which it enshrines, is only a needlessly roundabout way of demanding simple profession of faith in Jesus Christ. Doubtless discipleship involves far more in the way of doctrine than any such brief formula; and it is the Church's task to explore and expound what that great extra is. Naturally enough, men will be tempted to say, "Unless my fellow-man means by faith in Christ what *I* mean by it, he has not got the root of the matter in him." But all attempts to distil the great extra into a set of written propositions, usable as a test of fitness for membership, are bound to end in excluding some who have full right to be admitted, and thus in irremediably perpetuating Christian disunion.[1]

[1] It is often objected that a simple profession of faith in Christ is ambiguous, and may mean little or much—may, for example, mean no more than professing the faith a man might have, say, in the Prime Minister. I remember hearing the late Canon T. A. Lacey say that he did not know what such a profession would mean, and that he would require it to mean "Jesus is God," before he could regard it as sufficient. I admit, of course, that it is possible to profess faith in Christ in an unsatisfactory manner. But unless we are to make the admittedly hopeless attempt to force upon Christian minds at least a few theological formulæ either no longer tenable, or at least not helpful, and certainly not essential for salvation, I do not see in what practical way the requirement of a sufficient faith could be enforced, otherwise than by asking for a simple profession of faith in Jesus as Lord, giving the candidate credit for sincerity, and leaving it to the Spirit of God, operating through the influence and teaching of the Church, to train him aright. The selection of a few *N.T.* phrases, or a few widely-used hymns, as the utterances with whose meaning we must all be in agreement but to whose theology we are not bound to subscribe, seems to me both questionable in principle and inapplicable in practice.

But the question will naturally be asked, How is the Church's faith to be safeguarded without the protection of a credal barrier? The answer is that the best protection of the Church's faith is that Spirit of Truth which, as all Christians acknowledge, dwells within the believer and the believing community, and leads them into all the truth. If an individual brother is found to be in grave error, we may safely take with him the course we should take with one who was convinced that the earth was flat, *i.e.*, we should repeatedly refer him (by teaching) to the relevant facts, confident that, even though we might fail to convince him, yet truth and the human mind are so inseparably akin that his error could not fatally mislead his fellows. Truth is native to man as a child of God; and a constant and sincere concern for truth, while it will not safeguard individuals from the risk of occasional and partial error, will furnish all the protection the community needs against permanent or disastrous heresy.

The doctrine of the Church, then, which emerges from a study of Christian history is an *inclusive* doctrine. It is a doctrine which recognizes the Churchmanship of all who claim it on the strength of their faith in Jesus Christ. Many such will doubtless lack what many others deem essential; yet despite their deficiencies, the defaulters must still be regarded as belonging to the Church, even their critics themselves (as we have shown) being judges. So regarded, the Oneness of the Church is an already existing fact; and what is chiefly needed in order to give it expression is not the formation of fresh if larger groups with exclusive rules of their own (that usually puts one form of disunion in the place of another), but a frank and explicit acknowledgment of the Churchmanship of all our fellow-Christians. Such an acknowledgment will not indeed involve the abandonment of our sectional beliefs and usages; but it *will* involve our willingness to associate with Christians of every colour, not only in practical Christian service, but also in the offices of prayer and preaching and in the fellowship of the Lord's Table.

C. J. Cadoux.

THE FAITH OF A BUSINESS MAN.

Ten years ago I celebrated my Jubilee. I have crossed the final physical watershed of life, and from now onward the streams run down to the valley of Jordan. It is not unnatural at such a time that one should take mental stock, endeavour to discover what life has revealed and taught, and register the convictions that have gradually emerged from the experiences of the journey. Perhaps, therefore, I may interest you by giving you my impressions of some of life's problems as they present themselves to me out of a life's experience.

Chiefest of all comes the conviction that the only issues that count ultimately in life are the affairs of the spirit, and that all our problems, however far they may appear to be away from the spiritual kingdom, can only find their solution by the recognition and acceptance of eternal laws. One has made the surprising discovery, for example, that the so-called truisms of religion are true; that it is *really* a fact that "What a man sows he reaps;" that a man finally gains nothing but ashes in his hands if, in striving to win the whole world, he loses himself; that love is a greater power than temporal success and more permanent, and that hate is as destructive as death. One of life's tragedies is that only experience can teach us the unrecognized wisdom of our childhood. If, therefore, I were a young man to-day, I would begin at a different angle with many of our so-called political and industrial problems. I would spend less time in trying to reorganize the machinery of life, and more in endeavouring to change the outlook of men and women. I should believe that the most potent influence in our British life is not the House of Commons or the Trades Union Congress but the Church, for I should recognize that if I got the citizen's soul outlook right, nearly all his material difficulties would solve themselves. This statement must be made with many qualifications, but I confess that so far as my own personal experience is concerned, I can say with the psalmist that up to now "I have not seen the righteous forsaken nor his seed begging bread." This is, of course, not only a personal discovery. Many other social workers have arrived at the same conclusion, either at the end of a life-time or sooner. Robert Owen in his later years

> discovered that moral force must precede material change, and he sorrowfully admitted that the failure of his schemes was because of the absence of the moral element among those with whom he had been identified.

Never did this principle need more emphasis than to-day. For twenty-five years Society and the Church have both been vigorously occupied in the effort to secure material reconstruction. In many directions they have succeeded beyond the fondest hopes of our grandfathers, and yet many of us are disposed to question whether such material progress as we have secured has not been purchased at

the price of a weakening of these moral forces that are finally more important.

At the present we hear much of our rights—the right to live, the right to work, and the right to be fed, clothed, and housed. Perhaps we need to hear more often than is common that we possess no rights at all which do not carry with them corresponding duties. Mazzini said what was simply true when he told his fellow-citizens that there were no rights that did not embrace service, and fifty years ago Carlyle was enunciating the same truth with his whirling invective. The simple fact is you cannot give anyone anything in any deep or permanent sense. The value that is put upon all that we receive is measured by the effort that has been made in the pursuit of its attainment. As an illustration of my point, I frankly dread the system that has gradually grown up through our political activities of granting too easily benefits which we have chosen to describe as "doles." It is not that the recipients are not entitled to them, but I fear the effects on the individual of appearing to receive something for which corresponding service is not rendered. A wiser society will so organize its affairs that relief, during periods of unemployment, which I am certain is as necessary as it is beneficial, will carry with it the necessity to render service in public works, or some scheme of relief activity which would be organized during periods of depression. It is said that when Andrew Carnegie gave grants of free education to Scotland he struck a serious blow at the character of a people which has always been marked by sturdy independence.

Rights and service are inseparable. There are no means by which you can finally take from either life or society more than you give to them.

To-day, therefore, I am more disposed than ever to stress the work of the Church as being primarily along the lines of individual reformation, for to the extent that its mission is operative in the life of its members it will permeate a society which needs their loyalty desperately.

The future of our country, as I see it, is really finally in the hands of ministers and educationalists, giving these terms the widest significance. This being the case, it is not unnatural that there should be gradually growing a spirit which is pleading for a closer association between the Churches. Among Anglicans there are tentative approaches for unity with the Roman Catholic Church by some of its leaders, and a growing desire also for a breaking down of barriers among the Free Churches, and in some directions an effort to find a basis of agreement with the Established Church also. As someone has said,

> We all sing lustily: "Like a mighty army moves the Church of God," while we recognize in our hearts that the movement is more like that of a halting caravan.

None the less, I have much less confidence either in the possibility or desirability of a temporally united Church than I had ten years ago. We will do wisely to recognize that our differences are more often temperamental than doctrinal, that the Scotch nation are, in the majority, Presbyterians because the Calvinistic point of view fits in with the Scottish temperament; that the colliers are often (Primitive) Methodists because in that Church they can best express their own natures; that some of us are Congregationalists because the spirit of Congregationalism runs in our blood; that the Conservative is often an Anglican because he is conservative. It is quite certain that the greater number of the members of any of the Churches named could not give any clear intellectual or doctrinal statement as to why they are the members of one Church rather than another. We have all our varying tastes or our differing modes of Church organization, but the root difference is that we differ in our outlook on life. I think it is certain that if we could get rid of our denominational differences to-morrow, the day following another Church would emerge which desired not to conform to any standard we had then set up.

To me the denominational difficult is relatively unimportant. I do not think "the man in the street" is anything like so much concerned about our differences as we think he is. He knows a Christian when he meets one, apart from any labels. He recognizes the spirit if he fails to understand the dogma. Said an old lady to me some while ago of the High Church Anglican Vicar in her parish:

> I don't understand what he teaches, and I don't think, anyhow, that it makes much difference; but he visits the folk when they are sick, helps them when they are in trouble, and lives as I would like to live if I were as good as I should be.

That is a finer test than any denominational one that we may apply.

But if there is diversity of gifts, there must be unity of spirit. The great tasks of life are the same for all the Churches, and they can be undertaken in the spirit of brotherhood and with close co-operation, in the effort to secure their final achievement.

If I were a minister my first question of candidates for membership would not be, "What do you believe?" but "What are you prepared to do?" Church membership would then be less like admission to a club and more like enlistment for a crusade.

It is extraordinary that we do not recognize more constantly the fact that Church membership entails serious duties. The Church with a broader outlook will send its members to Parliament and City Councils, as teachers in our Day Schools, and as social workers of all kinds. They will not accept these posts simply as a mode of livelihood or of occupation, but will recognize in them a clear call to follow the Master.

I recently heard of a large Church which needed a teacher in its Sunday School, but could not find in the whole of its membership

either a man or woman willing to accept the post. It is difficult to have patience with such an attitude. To be constantly drilling for the battle that never comes off, to be suffering from periodic nervous exhaustion through sheer boredom while the world is crying out for service, to be "at ease in Zion" while men and women are desperately needing friendship and help, is the very negation of all that the Church stands for.

Recently, an appeal was made in our city for men and women from the churches who would visit the unemployed. Gifts were offered, and money, but personal service was not readily obtained. Our life temperature is low because our life service is mean.

I am tempted here to be lured down the thorny path of theological discussion, for naturally one does not journey through life without arriving at some conclusions regarding the basis of one's faith. I amused myself by calculating, a short while ago, that I had listened to some three thousand two hundred sermons during my life. By far the largest number of these dealt with some form of theological problem. Many of them were interesting and stimulating, but their application to the difficulties of everyday life was negligible. Recently I listened to a gifted minister who discoursed learnedly on the Athanasian Creed and the doctrine of the Trinity. As an exercise in mental gymnastics it was excellent, but I thought a little sadly of his congregation, consisting of tired men and women trying vainly to face up to the everyday problems of life; for them it seemed terribly remote from reality.

I cannot help feeling that many of our theological speculations are futile and fruitless, except as an intellectual recreation, and that the ordinary member of a congregation would be more helped if about many of our problems ministers gave the frank reply: "I don't know."

Surely the final test of faith is conduct, and, in spite of Luther's contemptuous condemnation of *James* as "an epistle of straw," "works" must always be the outcome of faith, or faith is dead. Said old Thomas Carlyle: "Do the duty which lies nearest thee—which thou knowest to be a duty—thy second duty will have already become the clearer." Much of our speculation, interesting as it may be, has no immediate bearing on the vital problems of life—at least so it appears to me.

I often wonder whether our teachers and educationalists generally realize the potent power that they possess in training the young mind. Humanly speaking, I may say that all that I have and am I owe to the teaching of my early years. How can I estimate the value of the legacy that I received from my father and mother? What could I say about a Sunday School Superintendent, who, with infinite patience, bore with the waywardness of a growing boy; of the friendship of the schoolmaster who never lived to see any fruit from his patience

and kindness? Did our ministers concentrate the very best work that they have on the young lives of their church, they would certainly sow a harvest which they would never fully garner themselves.

One conviction that life has strengthened and increased with me as the years have passed is the certainty of the justice and the goodness of God. It is easy to make this statement, but only experience can confirm it. Life is not a chaotic business, ill-ordered and without system, but is an orderly progression, governed at every step by immutable law. Even sin has its place in the final well-being of the individual, when he has paid the awful price demanded because of it. The tragedy is that while we give this doctrine lip-service, few of us believe it, with the result that the world is facing to-day its tangle of international, industrial, and political problems, the fruit of our lack of vision. Many of our industrial methods are the negation of Christianity and entirely contrary to the revealed laws of its Founder. Our grandfathers coined in their business a term which was pregnant with much meaning, when they showed in their Balance Sheets an item which they described as "Goodwill." Frequently to-day this item is the largest asset in a Company's accounts, exceeding in its value the stocks of a business or its premises or plant. It is an intangible asset, as uncertain as anything can be in connexion with industry. Bad management may entirely destroy it in two or three years; a strike may cause it to disappear; a blunder on the part of a Board of Directors may place it in jeopardy; for it consists of just what its name describes—goodwill. It represents the relationship which exists between seller and customer, master and workman, manufacturer and consumer. It is a spirit of fair play all round, capitalized at compound interest. Yet, incredible as it may seem, industry is federated at the present time into two great camps, both closely organized and largely capitalized, with the object, on occasion, of completely destroying this spirit which wise traders have so carefully fostered. In times of dispute, instead of goodwill being the atmosphere that both parties desire to create, coercion and warfare are the weapons commonly employed. And let there be no mistake. There is nothing to choose here between Capital and Labour. Capital to-day is reaping the harvest of brutal indifference toward the needs of its fellows which our grandfathers sowed fifty years ago—the cynical acceptance of the damnable doctrine that labour was an item in the proportion of costs that was as impersonal as that of machinery or stock. To-morrow Labour will reap the harvest which to-day it is sowing, of Trades Unionism closely combined largely for the purpose of coercion and dictation. Do not misunderstand me. Trades Unionism has rendered signal service to Labour in the days that have passed. It has won from Capital, during many a bitter struggle, the right to be heard and the right to be fairly considered, but it has long passed its first objective, and now is in serious danger of adopting

the methods of coercion that a more enlightened Capitalist class is gradually abandoning. "What you sow you shall reap" is as true of industrial struggle as it is of any other act in life. Peace and goodwill are as necessary in that field as in any other walk of human activity. The fruits of this coercive spirit were seen in the General Strike, which cost the Unions nine millions and the country many millions more, threw thousands of men out of employment and impoverished many more. The whole atmosphere that dominated the issue was sheerly contrary to the laws of life, and, because of this, was bound to bring its fruit of disaster and of failure.

We cannot afford to secure success by the adoption of some methods. Moral bankruptcy is ultimately more serious than material bankruptcy. "The bread that is cast on the waters returns after many days," but a spirit of bitterness, hate, and distrust can only bring in its train a crop that will smother all progress. Dimly this fact is beginning to be realized by both Capital and Labour. Some time ago, Viscount Snowden, in a speech in our City, clearly stated the need of the new spirit being applied to the problems of Industry. He said:

> I think we shall all agree that the Christian ideal of individual conduct and of social life is the highest conception which has been given to man, and we shall recognize that in our social and industrial organization and life we fall far short of realizing in practice the great ideal of co-operation—the recognizing by the individual of his duty to his fellows.

Nothing has been more significant during the last twenty years than the growth of a new attitude toward business. To have suggested twenty years ago to the ordinary business man that he was in industry with any other motive than that of making money would have been to invite a charge of insincerity, but to-day there are thousands of business men, in every walk of life, who realize that beyond the elementary task of making a living, they should be rendering through their work service to their fellows and the community which justifies their existence. To men holding this view their activities mean much more than making a living; they are making a life, and through the spirit of service are striving to bring the Kingdom of Heaven a little nearer.

The growth of the Welfare element in business is but the outcropping of this deeper spirit, the recognition that the men and women working with them in industry are fellow beings with the same instincts, desires, and ambitions as themselves, with the same claims for fair play and consideration.

Probably few Boards of Directors would admit that the principle implied in their activities was "to do unto others as they would wish to be done by," but in every walk of life I know men controlling great concerns who face their day's work with this idea constantly before them. The old spirit of naked individualism with "every man for

himself and the Devil take the hindmost" is being replaced by a spirit of co-operation, the old cut-throat methods of competition are being transformed by a spirit of fair play. Litigation, with all its resultant bitterness, is being appealed to less frequently and is being replaced by arbitration; the spirit of brotherhood is no longer a meaningless shibboleth, but is being demonstrated in the day's work.

This spirit is in constant quiet conflict with the old coercive methods of both Federated Capital and Federated Labour, and I believe it will ultimately replace them. Men are beginning to recognize that religion is not a strictly personal matter, but that it must permeate every activity of life and provide a standard by which all actions must be tested. I remember once reproaching an American for suggesting a business transaction which appeared to me to be contrary to his professions, only to be met with the rejoinder: "Why, you don't suggest that a man should mix business and religion and spoil both?" That attitude was not uncommon twenty-five years ago, but few men would profess it to-day.

I do not, of course, suggest that industry is not constantly faced with the difficulty of reconciling its activities with the ideals it has before it, but these things surely ought to prove that at least the ideals are recognized and that men are in many cases striving to reach after them.

I wish that we heard more from the pulpit about the stewardship of life. It appears to me that without the acceptance of this doctrine, existence is meaningless. Our task has been given to us for strict accountability later on, and for a final reckoning when the day's work is over, but the time of judgment comes round every day. The man who starves his soul so that he may gratify his body is "weighed in the balance and found wanting" long before his task is laid aside. His action and his judgment upon it are twin spirits inseparable like the positive and negative poles in electricity; he can no more escape from the consequences of his conduct than he can jump out of his skin. The employer who is grasping and selfish ruins both himself and his business through the lowness of his standard; the workman who shirks his duty or gives less than his best impoverishes his own life while he robs his employer. The final condemnation of "ca' canny" is not that it is dishonest but that it is self-destructive; the final honour of responsibility faithfully discharged is that more responsibility comes, and can be carried.

I think the added years have taught me most of all how vital is the truth of the nearness of God to His living creation. I never cease to wonder how men who have not this faith in their souls are able to find their way through life at all. When I remember the burdens that we all must bear, the tasks that we must all perform, the unknown future that we all must face, I cannot understand how the burden is

to be carried unless round about us we have the recognition of the constant unseen presence of God—a God Who is friendly, Who seeks even through our discipline and our suffering to enrich us, Who looks upon our failings with understanding and patience, and Who gives unwearying pursuit until our feet are turned on the road to the Kingdom. It is great to realize that Presence and to rest on that Power; to look forward without fear as the shadows lengthen because His rod and His staff strengthen and guide.

When I was younger I never sang the verse, "I thank Thee, Lord, that all our joys are touched with pain." To me it seemed incredible that anyone could say this sincerely. To dig oneself in when the storm was raging and to bear grimly till it was overpast was understandable, but to see in the fruits of conflict something to be thankful for appeared an incredible doctrine. To-day, however, if one cannot welcome adversity—and I confess that I have never reached that high altitude—one can at least have faith because of past experience that good will come out of evil. In the early days of the Cod Trawl Fishing the Grimsby trawlers found that the fish, though still living in the tanks, always came into the harbour more or less out of condition. Enforced imprisonment in the salt-water tanks destroyed its condition and left it flavourless and flabby. One skipper, however, always brought his cargo to the market in the pink of condition. Vainly his competitiors tried to discover his secret, for his fish always commanded the top price and sold easily. It was only on his death that it was discovered that he kept his cod fresh by the simple expedient of always carrying among them a cat-fish in the tank. The activity of the cod and its resulting good condition was secured by the menace of the cat-fish. Humanity appears to need a cat-fish in life if it is to escape deterioration. Prosperity tends to weaken our moral fibre and to destroy our finest instincts. Just as the northern races are hardier, more virile and enterprising than the people of sunnier climes, so the man who has struggled with adverse fate discovers the worst that life can do to him, and still is able to say "Thank God I am alive." He can be what others who have lived more softly cannot attain.

Some while ago a blind officer, who had lost his sight in the War, said to me: "I have discovered through the loss of my eyesight truths that are so priceless than I surrender my eyes quite willingly." And when I looked into his shining face I knew that he meant what he said.

Looking back on the sixty years' journey, I think I can say, quite sincerely, that discipline has made its own contribution to the enrichment of life. The acceptance of this view explains much that would be otherwise beyond understanding. The mystery of evil, the problem of pain, the tragedy of material loss, or the loss of health—all of these things are more understandable if one can see beyond them certain spiritual fruits that may be worth the price paid.

I must say a word here as to how all experience reveals the wonderful and constant pursuing love of God. Nothing in one's life becomes more impressive than this as the days fly by. It is a love that is as irresistible as it is never-failing, as stern sometimes as it is constant, patient, and inexhaustible, without haste, but without rest. Sometimes it stabs us through suffering into a quickening consciousness of its presence; sometimes through seeming disaster it drives us from the folly of our ways to better things. Needless to say my life, like all others, has had its periods of waywardness and self-confidence, when against the clear call of conscience I have chosen paths that eventually led down to the Valley of Humiliation. Still that heavenly pursuit never slackened, the Still Small Voice would not be silenced; pride was overthrown, self-complacency defeated, selfishness and self-seeking conquered, and a chastened spirit brought back to the road again that led up to better things.

All that Francis Thompson has said in his "Hound of Heaven" I can repeat from my own experience, till at last I would seek not my own judgment—for I fear the spirit of rebellion as I fear death itself—but only that I may hear the Heavenly Voice, and be obedient to it.

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter.
Up vistæd hopes, I sped;
And shot, precipitated,
Adown titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.

But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

Hand in hand with this conviction has come the discovery of the potent power of prayer. It is difficult to say all that I would wish to say on this subject. There are some experiences in life, quite well remembered, that one cannot tell of. There has, however, come to one the realization that "more things are wrought by prayer than this world dreams of." Were I a preacher, I think I should want to say this more than anything else. The partition between the seen and the Unseen is a very thin one. Reserves that are inexhaustible are waiting to be called up by those in need.

Man increasingly becomes what he desires to be, and prayer brings to him resources that he cannot measure. I verily believe that the very face of a man can be changed as the result of his communion with the Unseen. I have met those who have been fighting for a lifetime with overwhelming temptation or evil who have become new

men through the power of prayer. I sometimes wonder whether, in the rush and hurry of our modern life, the quietist spirit is not in danger of disappearing. We simply cannot afford to omit from our lives the hour of retreat, when the empty wells are filled again and the exhausted batteries of life re-charged. Psychology would perhaps explain this fact by theories of the subconscious mind, and certainly the wonderful development of wireless telegraphy has made prayer more understandable than it was. I can offer no explanation of the presence of the Power, but I can testify to the fact of it.

Finally there comes the conviction, born through a life's experience, that the unknown future can be faced unafraid. One can say with the poet: "Grow old along with me, the best is yet to be." The good days are not behind us, but before us, and if sometimes there are clouds on the horizon, the sun still shines behind them.

The threatening shadows that loom across our path become friendly consorts when we approach nearer to them. The dark days lead out into a richer heritage of experience beyond them. As Charles Wesley sings:

His love in times past
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.

And if this is true for myself, I am certain it is true for all humanity. Our present political and international distresses are but the birth pangs of a fuller life. Mankind is struggling forward to a nobler destiny, and to-day stands on the threshold of a golden future.

Let us hear the conclusion of the whole matter:

> Fear God and keep His commandments, for this is the whole duty of man.
>
> Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. . . . Length of days is in her right hand; and in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

And so, with a song in my heart, I can shoulder the tasks of the days yet to come.

ANGUS WATSON.

A BARTHIAN BEFORE BARTH?

Dr. John McConnachie, in the "Foreword" to Dr. Camfield's *Revelation and the Holy Spirit*, writes of the late Dr. P. T. Forsyth as "a Barthian before Barth". There is in this description an element of truth, although it must be said that Forsyth was saved from some of the extreme positions of Barthianism by his firm hold on the *New Testament* teaching and his emphasis on certain aspects of Christian experience. The resemblances between the two are more superficial than real, whilst the differences are essential and profound.

It is interesting to note at the outset a strange and arresting resemblance in the outward form of their thought. We find the same fondness for paradox and epigram, the same habit of coining words and re-constituting ideas on the basis of a combination of words, making a style that is difficult to follow and oftentimes baffling. There is also something of the same passionate and dignified eloquence in the more exalted and inspired passages, when the style, in spite of its difficulties, becomes luminous and overwhelming. One can recall certain passages, for example, in Forsyth's great missionary sermons in which he touches a level of eloquence and grandeur rarely surpassed. And in like manner there are passages in Barth—even in his *Romans*—in which he writes as one who has seen the vision of truth and is inspired thereby. But on the whole the two men have a marked kinship in style both in its difficulty and obscurity.

We may note again that both frequently repeat the same thought in different forms, piling up descriptive or explanatory paragraphs, with here and there the breaking-in of strange and unexpected lights, due to the fact that the writers see truth from so many angles, and perceive the almost endless variety of its ramifications. Then in the midst of such repetitions and descriptions we come upon a gem, a veritable sparkling gem, of truth expressed in unforgettable words which startle the mind to new wakefulness and make the soul of reality bare. Many a man has given up reading Forsyth because of the difficulty and obscurity of his style, and I imagine the same is true of Barth. But in later life some of us have come back to Forsyth and found him one of the giants of theological thought, a leader into the mysteries of grace, and an interpreter of certain aspects of the gospel without peer in his day and generation. We may perhaps prophesy that the same will be true to some extent of Barth, although not as impressively as in the case of Forsyth, for Barth has not the same hold on some of the great evangelical truths as his British predecessor had.

Both deal with mighty and transcendent issues. Forsyth never lingered at the trivialities of truth and religious thought. He was always in touch with the basal things; we feel that he is quarrying at

the great rocks of truth from the eternal hills, and digging down to the very roots of religious experience. The Gospel was to him a tremendous impact of God on the world, an overpowering intervention of the Deity to redeem mankind. He was fond of saying that "Christ did not die to save the individual, but to save the world", and redeem humanity. Something was done on the Cross that changed the whole moral and spiritual universe; it was the breaking-in of the "Holy Father", a movement of the Eternal, in the deepest range of His being, to render the world a redeemed and forgiven world instead of a sinful and condemned world. "He put His corporate race in right relations to a Holy God".[1]

There was something catastrophic about it, as there is about so much of Barth's teaching. Many of his sayings remind us of Barth. Take the following[2] from among many:

> The seekers after God do not arrive till they feel themselves found by the Searcher of hearts, and know only because they are known by the Eternal Choice.
>
> The character of Christ rests on His person; and His person has universal and eternal value for us only as it takes effect, condensed but entire, in His act of death and rising as God's final and endless act of holy redeeming love. . . . About that act He was Himself silent, for it was done chiefly to God. His closing prayers were not for man's redemption but for God's glory in His own obedience. He was not anthropocentric.

In reading Barth we get the same impression of dealing with mighty issues and transcendent realities. This has the effect in both cases of producing a feeling of moral earnestness and a note of urgency in view of the situation in which the Church finds itself. God has something great to give men, something beyond the measures and values of this world, if they are only willing and ready to receive it, and, in view of this, it is a matter of supreme importance to be ready and to "prepare the way of the Lord". This is what gives the message of each a certain oracular quality with a faint suggestion of impatience of all cant and flippant talk. It gives all their work a polemic strain and a sense of indifference to the conventions. These men are standing up for great causes, and they cannot help being strong in their likes and pronounced in their dislikes. So we get the impression of strong magnetic personalities wrestling with mighty ideas and defending essential realities and strategic positions. Forsyth never became the founder of a school of thought, nor did he rally the youth of Britain as Barth appears to have done in Germany. That was probably due to the difference between pre-war and post-war Europe; and also to the proverbial British common sense. But it is noteworthy that when Forsyth was a minister in Cambridge he made an appeal to and attracted many of the best minds of the city.

1 *The Cruciality of the Cross*, 172.
2 *Theology in Church and State*, XIV and 26-7.

We must now examine more fully the supposed Barthian strain in Forsyth. It will be well to start with the emphasis on the transcendence of God. To Barth transcendence is basal, so much so that there is a great gulf between God and man. There is nothing in man that he can use to find God, no human ladder to climb to God. From the Divine side God has to break in with explosive effect and catastrophic power. It is always a "crisis" when God intervenes, an incursion that means, or seems to mean, the subjection or mastering of one factor in the relationship, and that of necessity the human factor. It seems like a "crushing in" that overwhelms by *force majeure*; it brings about in man a union with God that is always supernatural, and seems sometimes to have elements that are non-natural or un-natural. From the Divine side there is a ladder down, but there are no rungs, though there are mighty leaps, cataclysmic irruptions, and they bring about a union which is beyond the mind of man to grasp. There is thus a dualism for Barth between God and man, between Eternity and Time, Nature and the Supernatural. He would probably not admit that this dualism was absolute and ultimate in the sense that it was at the basis of the divine nature itself, but as far as human nature is concerned it is absolute and unbridgeable. There is thus no way from man to God, but there is a way from God to man, the way of the Cross, for in the Cross "Eternity has invaded Time". If we ask what is the nature of this invasion we have to say that it is on one side love, since it finds expression in the Cross. But this is not the prevailing side with Barth: it seems to be power, sovereign power, forcing itself in by what might almost be called a violent seizure; or again the authority of the judge, imperious and austere, but not the love and self-giving of a Father. It is the remotely transcendent breaking into time, or coming upon a soul in a "crisis", and coming in like manner into a world in which there is no element of His immanence in the life and movement of the whole. Before this sovereign and remote God, man seems to have no rights, and Professor H. R. Mackintosh is interpreting Barth correctly when he says that "in God's sight men are always in the wrong". It is not easy to regard this Sovereign as a moral being in our human sense of the term, for if He be a moral personality He must treat moral beings as moral beings, and as such they have rights as well as responsibilities for wrongs even in God's sight. In Christ however, the "seeming impossibilities" of which man had "hoped and dreamed" are made real and active, and at this point in history God breaks in on man, and the gulf is bridged. But this is a "crisis", and in every case in which God in Christ breaks through it is a "crisis", a clash of two elements that appear to be disparate and almost antagonistic, those of eternity and time, of God and man, of sovereign and subject. So Barth is constantly speaking of God as

the "altogether other". We may quote two passages from his sermon[1] as revealing his position on this question.

> There is no continuity between the activity of God and our activity. Man remains man and God remains God. There are no blood-vessels through which the life of God overflows into our life.
>
> There can be no question . . . of our throwing a bridge between us and God.

When we turn to Forsyth we find very much the same kind of language. He too is fond of the term "crisis". We note a few instances of this from *The Cruciality of the Cross*.

> The Cross does not change God's feeling, but by a crisis, by judgment, eternally changing His relations with the world.
>
> The great crisis itself breaks through . . . in the secret of the Most High.

He also uses the great explosive words that suggest the incursion of the Eternal into time. But we note a profound difference, due largely to his different views of transcendence and of the relation of God to man. We might from one point of view state it in this way. To Barth the transcendence is mainly one of power, of sovereignty, of absolutism and even arbitrariness. To Forsyth it is the transcendence of Holiness, but it is the holiness of Divine love, the holiness of a Father. Barth is unwilling to apply the term "Father" to God. At an interview I heard Barth say, in answer to a question, that he did not consider it right to speak of God as "Father". We should think and speak of Him as "Sovereign" or "Judge". To Forsyth, however, fatherhood is basal, and the result is that whereas Barth's God is much more akin to the *Old Testament* conception, Forsyth's God is the God of Jesus. There is no mistaking the place of "holiness" in Forsyth, but it is not mere aloofness or distance, not remote and august Sovereignty. Nor again is it the transcendence of power. It is ethical through and through, and more akin to the highest *Old Testament* conception of "holiness", when it becomes an expression for the divineness of God's nature, that which exalts Him above the world and men in the innermost range of His being. The Gospel is to Forsyth the breaking-in of this holiness to undo the sin of man. Thus he writes[2] of the Gospel as "the holiness in judgment of the spiritual and loving God",

> Love is only divine as it is holy and spirituality is only Christian as it meets the conditions of Holy Love in the way the Cross did as the crisis of holy judgment and holy grace.
>
> Except for the cross we have no guarantee for the supreme thing, the divine thing, in God which is the changeless reality and irresistible sovereignty of Holy Love.

It will be seen how closely this idea fits in with the Old Testament idea of holiness. In the Introduction to *The Cruciality of the Cross*

1 *On the Christian Life* (S.C.M.).
2 Preface to *The Work of Christ*.

he insists that Christianity is concerned with God's holiness above all else, . . .

> and the idea of God's holiness is inseparable from the idea of judgment as the mode by which grace issues in action. The starting point then is the supreme holiness of God, . . . and Christ's chief concern and revelation was not simply the forgiving love of God, but the holiness of such love.

The revelation of holiness on the Cross was really God's. So much is this so that Forsyth can speak of Christ as one "in whom God died". It was God Himself that suffered. To such an extent does he carry this aspect of his thought that he comes perilously close to Patripassianism. He was conscious of this, but insists that it is not really his view. Thus he says[1]: "The cross is God working in Christ. Shall we say suffering? Why not? Well, it is the Patripassian heresy". But he goes on to make a distinction. "There is a suffering of identity and a suffering of sympathy. The Father did not suffer as the Son, but he suffered with the Son". It is not easy to see how he can maintain this distinction when he has just said that "God died".

It will be seen from these quotations how closely Forsyth approximates in certain aspects of thought and expression to the Barthian position. But we must also note the real differences. Unlike Barth, Forsyth makes "Fatherhood" central to all his gospel, and this saves him from many of the difficulties of the Barthian view, for the gulf between Holy Transcendence and sinful man is not absolute on either side. There is a sonship in man that has kinship to God, a kinship of mind and spirit that makes revelation not only possible but probable. Moreover as a son man has rights as well as duties. Forsyth is thus much more in line with the full evangelical tradition, and has made terms with the teaching of Jesus in a way which Barth has not. We might illustrate this phase of his thought by referring to his sermon on "Holy Father", where he insists that in the *Old Testament* what we have is "like unto a father" whilst in the *New Testament* God *is* father. We cannot put too much into the term "father", for "it is the sum and marrow of all Christian Divinity". We may, however, put too little into it, and we do so when we treat God "as power, judge, king, providence of a sort", or when we treat God as a human father, as in the parable of the Prodigal Son. Later he insists that Fatherhood

> is the very nature and totality of the Godhead. . . . It wraps the world like the warm water of a cleansing sea. . . . It is the deepest name for God and the dearest[2].

Now on such a view as this there cannot be the gulf between God and man which Barth proclaims, and so we find Forsyth insisting, again and again, that there is a kinship between man and God, and

1 *Missions in Church and State*, 28.
2 See also passages in *Missions in Church and State*, 28f.

even emphasizing the position that there is a human element in God, as well as a divine element in man. Thus in his sermon on "The Living Christ" he declares that "We need Christ as *the human conscience* of God to come to our rescue", and he insists further that man's soul

> is lost because it lost God, the living God; and it lost Him because it lost *His Revealed Humanity*.

In this way the transcendence of God is balanced by His immanence in man, and the immanence of man in Him. From this point of view we may note also that Forsyth cannot and does not make the cleavage between revelation and history which Barth makes. God is working in history, and history is a revelation of His purpose and activity. He is working in the Christian ages, in the history of the Hebrew people, and in all history. In the same way the cleavage between the truth of revelation and the truth which man discovers for himself does not hold. For Forsyth all truth is from God. In his sermon on "Holy Father" he protests against the idea that God was not working in and revealing Himself through Rabbinic thought, as this was found in Christ's day, and says:

> If God is not moving in the rabbinic thought of Christ's day, what reason have we to say that He moved in Buddhism, or more, in the thought of to-day?

There is no need to dwell any longer on this point, for sufficient evidence has been given to show how radical is the difference between Forsyth and Barth in this aspect of their thought. But another point arises here. Forsyth has a much firmer hold on the "Historic Jesus". As proof of this we may again quote "The Living Christ", in which he insists, first of all, that faith in Christ is faith in the Historic Christ, and then goes on to elaborate by showing that the Historic Christ is

> prolonged into history, and has had a vast influence on history. . . . It is Jesus the man of Galilee in whom we have faith. . . . He is more than historic, . . . but it is as Jesus that he influences the world. . . . We may hold the truth as it is in Jesus and miss it as Jesus, . . . miss Jesus Himself, as the truth alive for evermore.

He acts by His historic character, but "he acts still more by His eternal Person and Holy Ghost". To realize this is more than faith in a historic Christ,

> but it is what faith in a historic Christ arrives at when it grows up and comes to its own, when it finds its true self and soul.

We may touch on another fact bearing on this question. Barth speaks of the "Word of God" whereas Forsyth seems to prefer the term "Son". There has always been a tendency through Christian thought to a certain vagueness and lack of grip on the historic Jesus when the Logos idea is prominent. It was so in the early days of the Logos theology, as may be seen in Clement of Alexandria and

Origen. Christology was rescued from this cloudland by Athanasius, who succeeded in substituting the idea of the "Son" in place of the "Logos". Barth's emphasis on the Eternal Word undoubtedly weakens the sense of the reality of the historic Jesus, until He is in danger of becoming a mere epiphemonenon. Not so with Forsyth. Fatherhood and Sonship are to him co-relatives, and the Holy Father lives and expresses Himself in the Son, who suffers and reveals His holiness on the cross. So when God breaks through, He does so as Son, and when He comes to men he comes as a Father to sons in order to bring their sonship to its crown. Forsyth has little sympathy with mere immanentism, and he would certainly pour scorn on some of the modern immanental theories of the Person of Christ. But he does not exalt the divine transcendence to be the sole element in God's relation to men and the world. There is an element of immanence in nature, in history, and in man. He would probably hold as strongly as Barth that man cannot save himself, but he would also insist, as against Barth, that man can co-operate with God, and is able to find out some truth about Him, and feel some drawing towards Him.

From the emphasis on "Fatherhood" Forsyth again develops a more profound idea of sin. There is no mistaking the central place which sin holds in Barth, for he even harks back to an Augustinian view of the total depravity of man. "Man is always in the wrong in God's sight". Thus in *On The Christian Life* he says:

> There is no getting away from the fact that everything we are is against God. . . . You are a sinner from head to foot . . . our sacrifice has no worth.

Forsyth would say exactly the same thing, but he would certainly not subscribe to a view of total depravity, and he would insist on the power of man to co-operate with God. But his view of Fatherhood would yield him a deeper conception of sin, for it would not be for him a breach of a law, nor an offence against a sovereign, nor yet a disobedience against the Lord. It would be a failure of love, an outrage on Fatherhood. Here again he is truer to the great evangelical principles of the *New Testament*.

In one more point he differs. There is a radical dualism in the world of truth for Barth. He splits up this world into two opposite and irreconcilable aspects. On one hand is the truth that can only come by revelation; on the other that which man can find by his unaided reason. There is no scintilla of likeness or relation between these two. So he re-introduces into the world of religious thought the ancient antagonism between "faith" and "reason", which the labours of the last generation of thinkers have been slowly healing. Not only so, but the natural and spiritual realms are pitted against each other, and no effort that man can make will bring them together. Now Forsyth would hold to the difference of the two worlds, but like

Eucken, he would hold that by an effort of will and spiritual energy man may rise from one to the other. Moreover, he would insist that the world of truth is one, and that all true thinking is a unity in which the various aspects find their focus. Science as well as revelation is of God. In this way he would make progress possible, instead of setting a terminus to the struggle of man to grasp and understand truth.

It is doubtful whether Barthianism can live in its present form, in spite of its value; if it is to live it needs a strong strain of Forsyth's teaching. In this connexion it may be suggested that Barth must come more fully into line with the evangelical record and experience, and with the Historic Christ. There should be more emphasis on the love and fatherhood of God. The dualism of truth must also be solved in a way that makes all truth a unity, in the larger meaning of that term.

T. Hywel Hughes.

THE STATE AND THE YOUNG OFFENDER.

It is difficult to realize that just over a hundred years ago a boy of fifteen could be sentenced to transportation for life for the crime of stealing a pocket handkerchief. We have travelled a long way in the intervening century, and now it is a question with many people whether we may not have travelled too quickly. They quote the number of ex-Borstal inmates who have subsequently appeared in the Courts as clever and hardened law-breakers, and declare that our system of treatment for young offenders is wrong.

The problem is certainly a grave one and it increases each year. Criminal statistics, which are among the most complete and satisfying in the world, are also most revealing, alike as to economic conditions in relation to crime and as to the incidence of crime itself and the perpetrators of it. An examination of the figures for the last full year reveals significant facts indeed. In that year, 1931-32, no less than 2,756 lads and 166 girls, all under twenty-one, went to prison on conviction. The majority, of course, were sentenced to Borstal treatment, but a residue of 1,883 boys and 119 girls were sentenced to ordinary imprisonment, and, in addition, large numbers of young people were received into prison for short periods while on remand. In the course of a single year something approaching 2,500 lads pass through Wormwood Scrubs Boys' Prison alone, while those passing through the provincial prisons would bring the aggregate up to a somewhat alarming figure. It is evident, therefore, that the problem of the Young Offender is a serious one, and as the number of them is steadily increasing an enquiry into the treatment of them by the State is timely and should be profitable.

It is not competent for me here to discuss the unfortunate fact that each year nearly 500 young people are imprisoned in default of payment of fines. Except in an infinitesimal number of cases there can be neither reason nor defence found for this action. Prison governors, as I know, vehemently protest against the practice. One of them, governor of a very large prison, put it to me in this way :

> If you must take it out of these youngsters, then box their ears or give them some hard work to do, but for goodness sake keep them out of this place.

The very apt word used by the Greeks for judgment was "crisis," and it is, indeed, a critical matter for judge and prisoner alike when the person in the dock awaiting judgment is a young offender. The Court may take one of three courses in dealing with young persons who are convicted. It may use the powers of probation and bind the offender over without the infliction of punishment; it may send the accused to prison; it may sentence him to Borstal treatment.

The present practice is almost invariably to bind young persons over at the first conviction unless the offence is a very grave one, or the history and environment of the accused suggest that he needs discipline and direction which, on account of bad home influences or evil companions, he is at present denied. It cannot be too strongly realized that the decision to place upon probation may, in this way, be as critical as the decision to imprison. In all cases there should be careful enquiry before such a course is taken, and even then much will depend upon the particular Probation Officer.

A sentence of imprisonment upon a young person is a most serious matter. If the accused is at all sensitive there is a shock which is likely to be permanent. The mere length of the sentence is of secondary importance: the stigma of having been a "gaol-bird" is as real, and as likely to be permanent, after a sentence of fourteen days as after one of six months. In fact, if imprisonment is deemed essential then the shorter sentence is likely to be a danger, for it is not possible for the prison authorities, with the best will in the world, to complete in a few weeks the necessary examination and adjustment which are essential parts of a reformative treatment. Many believe that no young person should be sent to an ordinary prison in any circumstances, and most will agree that such a sentence should only be a last resort.

In London, all boy prisoners are received into the wing of Wormwood Scrubs which is known as the Boys' Prison; while every effort is made to keep them from contact with older prisoners success is by no means certain. When I have visited the prison I have always been interested in this part of the building. There are four wings, two of which are occupied by adult first offenders, or rather, men with a first conviction, a somewhat different thing, as the authorities know. One of the others is used for young persons on remand who are awaiting trial or sentence, or allocation to one of the Borstal Institutions. There are always some hundred boys on remand, and it is unfortunate that the promises of successive Home Secretaries to provide other accommodation for young prisoners have not been kept. It is, I think, fair to point out that financial stringency has seriously complicated the problem. The remaining block in the prison houses young prisoners who have been sentenced to terms of imprisonment and Borstal licencees whose licences have been revoked for misconduct.

In the prison itself everything possible is done for the betterment of these lads. The Women's Committee works under official sanction and in closest contact with the prison authorities. Each boy is interviewed in a room set apart for the purpose, inquiries amongst his relatives and friends are instituted, and valuable reports prepared for those who have to try the boys or allocate them to institutions. The work has been in existence for more than ten years, and recently was under the able leadership of Mrs. Le Mesurier.

Unfortunately, Wormwood Scrubs is not the only prison to receive young prisoners, and generally in the provinces there is not the same opportunity of dealing with them. It is distinctly wrong that any boy sent to Borstal should have to spend a period of time in an ordinary prison whilst awaiting removal. Owing to the large increase in the numbers sent to Borstal, with the consequent pressure upon space, the length of time spent in prison preparatory to removal is longer than was formerly the case, and Borstal officials and others who have to deal subsequently with these lads realize the handicap which detention in prison places upon them.

We now come to consider, in some detail, the method of treatment at Borstal, which is easily the State's most successful effort, to date, for the redemption of offenders. Of all the penal means and methods for reclamation to decent citizenship which I examined during my recent investigation into the prison system none filled me with such hope as did the Borstal system. While there was much to pain and depress one there was still more to encourage, and I hope to show that the system is on right lines. When young persons are convicted on indictment of offences for which they are liable to be sentenced to penal servitude or imprisonment, the Court may pass a sentence of detention under penal discipline in a Borstal Institution if (*a*) the person is not less than sixteen nor more than twenty-one years of age, and (*b*) by reason of their criminal habits or tendencies, or association with persons of bad character, it is expedient that they should be subject to detention for such term and under such instruction and discipline as appears most conducive to their reclamation and the repression of crime. The term must be one of not less than two nor more than three years, and while, in exceptional cases, release on licence may be granted after a period of six months, in actual practice the period spent in Borstal is about two years and three months, a period which is generally regarded by Borstal officials as being rather too short. The first experimental institution was opened in 1902 at Borstal, near Rochester, in the building which was still, at that time, used as a convict prison. The first arrivals at Borstal for the special treatment were handcuffed, and in chains. It was not until 1908 that the system was definitely instituted by the Prevention of Crime Act, introduced by Mr. McKenna, the Home Secretary. It is to Sir Evelyn Ruggles-Brise, however, that the chief credit for the system must be given, for it was due to his humane idealism and far-sighted patience that the scheme originated.

There are now five Borstal Institutions for lads and one for girls. The latter is at Aylesbury, where, under the governorship of Miss Lilian Barker, some remarkable work has been carried out. The number of Borstal girls is comparatively small. Whereas the number of girls sent to Borstal barely reaches 50 in a year there were nearly 1,200 boys so sentenced in 1932. There are now Institutions

for lads at Borstal, Feltham, in Middlesex, Portland, near Weymouth, Lowdham, in Nottinghamshire, and Nottingham. Nottingham prison was closed at the end of 1931 and re-opened as a Borstal Institution a few months later in order to cope with the increasing number of committals. It is idle to pretend that the use of prison buildings is other than unfortunate. At Borstal itself, as well as at Portland, the buildings used are precisely those formerly in use as convict prisons, and though the *régime* is vastly different something of the atmosphere of the convict prison naturally remains. Moreover, so long as lads are housed in these grim buildings there is a natural tendency to regard training at Borstal as, to some extent, equivalent to imprisonment, which is the very thing the authorities wish to avoid. As we shall see later, a very different course has been pursued in connexion with the new institution at Lowdham, and it is not too much to hope that Lowdham will prove to be the typical Borstal Institution of the future.

In order that I might know exactly what is meant by Borstal treatment I investigated the life and work at the institutions, and I will endeavour to present an intelligible account of the activities of one of them—the senior Institution at Borstal itself. It takes its name from the village near Rochester, and the prison—a forbidding building—was erected for convicts, but you must not breathe the word "prison" once you have passed through its open doors. It is an institution, and there are no uniformed warders with rattling keys: instead you find "officers" in civilian clothes most of whom are known as house-masters. The personnel of the Borstal staffs is excellent and has much improved of recent years. Many of the men are drawn from the Public Schools and they have a fine conception of their task and great enthusiasm and marked patience in the performance of it. If you converse with them you will find that they regard their work as a vocation, that they are remarkably optimistic about its success and that they refuse to be daunted because here and there a lad absconds, or now and then some magistrate, dealing with an ex-inmate who has lapsed, bewails the failure of the Borstal System. There is here no prison garb, but you will see over 400 boys in business-like shorts, hatless and healthy. Their "footer" stockings have coloured tops, an indication of the House to which they belong. The Houses are named after former governors—Rich House, Blake House, Eccles House, Winder House, and others. Before you arrive at the entrance you will probably pass a group of sturdy youths digging in a field by the lane and they will cease their whistling to wish you a cheery good-day.

These lads appear, with few exceptions, to be as normal as any average gathering of youths, yet many of them were but a few short weeks previously in the dock and were described as dangerous, hopeless, and incorrigible. It would be interesting and instructive,

if space permitted, to take a few typical cases and inquire what brought these lads to crime and Borstal, but one thing ought to be said. Something like two-thirds of Borstal inmates have some defect in their home life. They are either orphans, or have step-fathers or step-mothers, while many of them are illegitimate children. Every responsible Borstal official emphasizes the fact that lack of proper parental control and affection is the main cause of youthful delinquency. There are exceptions, and here and there you will find a Borstal boy who has enjoyed every advantage of home training, some, even, who have had a Public School education. These 400 boys have all been previously convicted of some offence, and some of them are married, a fact which always seems to surprise the uninitiated.

There is naturally considerable reaction after the experience of trial and subsequent detention in prison, and much of the chance of success depends upon the handling of new arrivals during their first few weeks. A serious attempt is made to segregate the different types of offenders, and in this connexion the reports of the lady visitors, governor, and medical officer at the sorting-centre in Wormwood Scrubs are all-important. Speaking generally, the most difficult type of Borstal boy is sent to Portland, where the routine demands physical fitness; to Feltham goes the boy who is physically and mentally weak; Rochester takes the type who is regarded as of less criminal disposition and who is of intermediate—which for practical purposes means normal—physical and mental state. The new institution at Lowdham Grange receives the better kind of lad, whose offences do not reveal a criminal type of mind. At Lowdham I found one or two cases of boys who should not have been sent to Borstal at all. On the other hand, there are inmates at Portland for whom the dividing line between Borstal and prison must have been a very narrow one. One of the gravest difficulties confronting those in charge is afforded by the presence of boys who are sexual perverts. At present there is no separate institution for them, and in any case segregation would be difficult and possibly dangerous, but the damage caused by their association with other lads is easily calculable. There are youths of every sort in these institutions, and it is just true to say that at Borstal you will find every kind of vice and every kind of virtue. And the vice and the virtue are strangely mixed, for the young shop-breaker would die rather than commit an offence against chastity, and the sexual offender would scorn to steal a sixpence. One of the things which anyone who has much to do with these persons will learn quickly is that faces are unreliable as index to character. One of the very worst boys I met at one Borstal institution had the face of an angel. The boy who comes in harbouring resentment or filled with self-pity will fail to derive real advantage from the training unless he can be quickly adjusted. Strangely enough, in Borstal, as in prison, conceit is a characteristic of law-breakers. There is a great

tendency to boast about crimes committed and the clever ways in which the police have been outwitted. Much of this is exaggeration, and some of it invention, but the "hero" rarely stops to realize that if he were half as clever a criminal as he suggests he would not have been caught and landed in Borstal at all. Some lads come with the determination to be as awkward as possible and to escape as soon as they can. To the newcomer escape, in view of the absence of locks and keys and the comparative freedom as compared with prison, seems so easy as to be a "snip." This is far from being so, for though many abscond from Borstal very few escape.

Every effort is made with new boys to persuade them to take full advantage of the training and prepare themselves for re-entry into life in the outside world. A personal letter is sent from the governor to the lad's parents or guardians in which they are urged to back up the attempt of the staff to make a new man of the delinquent, and parents are encouraged to keep in touch with the work which is going on.

The Borstal day is a long and exacting one, but I do not agree with those who contend that it is too long and too arduous. These growing lads, healthy and very well-fed, have abundant energy and it must be expended. The safest way in which to use up energy is in hard work. There are ample facilities for recreation and study, but it is proper that the youth should be made to realize that he must work, and work hard. The time for rising is 5.40, and the first duty is the tidying up of cell or dormitory. This is followed by physical training until breakfast at 7.30. The working day is one of eight hours—from eight until five with an interval of one hour for dinner at midday. Every lad is engaged either in manual training or in necessary domestic work. There are workshop courses in wood-working trades, metal trades, and other minor trades, while outside work parties are engaged in various branches of farm work, navvying, or some kindred occupation. One frequently hears people, even judges, say that Borstal treatment will enable a lad to learn a trade before he comes back to ordinary life. It is quite impossible to teach a boy any trade in the short period of two years, and neither the Prison Commissioners nor the local Borstal officials claim that it is done. What does happen is that lads are taught the discipline of regular occupation, and the workshop courses are directed to the training of hand and eye in the use of ordinary tools and of the simpler forms of power machinery, so that the full two-year course should fit a youth for a place in the outside world as an improver. Those who are not fit for training in skilled occupations are given training in unskilled manual work according to their capacity. Great care is taken in allocating lads to the various shops or parties and natural inclination, physical fitness, and other factors are all taken into account. Many of the boys show considerable enthusiasm for their

work. I particularly noticed this on one of my visits to Rochester, where the farm party were jubilant over the success of their pigs at the local Agricultural Show. The institution had entered three pigs and secured four prizes, including the prize for the best pig in the show. Work in the smithy and in the fitters' shop is always interesting, and much good work is turned out from the woodwork section, especially for Government departments, particularly the Post Office. At Rochester valuable work has been done in land reclamation, and at Lowdham most of the actual building of the premises has been carried out by the youths themselves, under the guidance of local tradesmen. An interesting side of Borstal life is the cook-house and bakery. The boys make their own bread—and eat it too, for each boy eats on an average 2½ lbs. of bread daily. The food at Borstal, though plain, is plentiful and nourishing, and the four simple though abundant meals cost the tax-payer barely six shillings per week.

As indicated above, the normal dress of a Borstal boy is a modified football costume, the shirt and shorts giving him the freest use of limbs, so necessary for a long day of hard work and strenuous exercise. Still, even in matters of dress, the fundamental aims of the treatment are considered. While all who come to Borstal come to a hard life and none must grow soft while there, yet the Borstal lad must not regard institutional life as a normal environment in which he will have to spend all his days. He must grow towards freedom, and as he progresses must put on those clothes and that demeanour and self-reliance which characterize the free man. Consequently he will presently be entitled to wear collars and ties, and, on certain occasions, mufti. The coloured tops of stocking do more than merely indicate to which particular House the wearer belongs, they also help to inculcate the *esprit de corps* which helps a lad to personal character, corporate loyalty, and healthy ambition. Similarly coats have coloured marks upon them, and badges are attached to the coats of boys who have earned them. I talked to one bright lad whose coat bore the badge of a green dragon, and asked him what it meant. He explained that green was his House colour, and that a dragon was a creature which could not go round corners and so was bound to go straight. Thus his badge was not only a sign that the authorities approved his conduct, but was, further, a pledge on the boy's part that his future conduct would be straight. There is a deal of this reliance upon honour at Borstal and it works well. Thus a system of prefects—"leaders," as they are called—is set up and though the position of a leader is difficult, involving as it sometimes does the duty of reporting other boys for misconduct, it has a pronounced effect upon the boys appointed. Throughout the treatment what is known as the Grade System is used. All Borstal boys are either "browns" or "blues," that is to say, they wear brown or blue clothes, and

between the two groups there is a great gulf fixed. Those in brown are in the first year of their training, while those in blue have passed through four stages (of three months each) and have reached their final year. The boy who gains his blue has graduated laboriously, but he now enjoys considerable privileges and possesses a certain amount of authority. He is a comparatively free agent and moves about more or less at his own will. In the final stage he is entitled to have one cigarette or pipe each evening and to spend a week in camp in the summer.

Each of these highly valued privileges serves a double purpose. It acts prospectively as an incentive and, once secured, is a potential punishment, for in case of misconduct the loss of a cigarette or deprivation of some other minor comfort or pleasure is an instant and effective punishment. It happens sometimes, not often, that a "blue" commits serious misconduct and is degraded to the level of a "brown." Any such action as this has a profound effect upon the whole institution and is regarded by the inmates in much the same light as the fall of a big public figure would be regarded outside.

At Rochester I was greatly interested in what is known as "The Society." This is a small group of lads, drawn from all grades, who meet in a room of their own and are very special people. Membership of "The Society" is the most ardently desired and prized privilege at Borstal. At Lowdham there is a somewhat similar organization known as "The Club," and here, too, the lads sit in judgment upon their fellows in cases of misconduct. All boys at Lowdham look forward to Saturday afternoon, when they are permitted to go into Nottingham, ten miles away. They are taken in under charge, but are allowed to go where they please on arrival. If a boy misbehaves he is liable to lose this trip, and the Committee, elected from the boys, will try the case. If one-third of the committee vote "No" then the culprit is sentenced to forfeit his Saturday trip to Nottingham.

The day's work at Borstal is followed by evening classes, where educational subjects are taught and instruction given in many interesting and profitable hobbies, and by recreation. There are play rooms where, in the recreation intervals, "the intelligentsia play chess and the proletariat argue about the Spurs." The boys have to contribute from their small earnings towards the cost of their games, and though the amount is very little, generally about one ½d. a week, the practice of paying tax from income is by no means a bad one to introduce. Excellent concerts are provided, sometimes from outside and often by those within. At Borstal recently they gave a most creditable performance of Galsworthy's *Exiles*, the boys, of course, taking the female parts. When I was at Lowdham a Nottingham lady, well-known in the musical world, was training the boys for a performance of *The Mikado*. As one would expect, games are

vigorously indulged in, and there are inter-House shields for cricket and football. It is a great occasion at Rochester when the boys play a team from the local Royal Engineers at Chatham—and nearly always beat them.

When boys reach the "blue" stage they are able to earn money. The payment is according to grade and varies from 1s. 6d. to 2s. 6d. per month. This money can be spent on cigarettes and sweets and on the games.

Careful attention is paid to the religious life of the boys, and those in the choir greatly enjoy the singing practices. Unfortunately at Rochester, though they possess an excellent three-manual organ, there are no funds available at present for its erection. It is unfortunate, too, that the services have to be held in the chapel of the old convict prison. There are generally three services on Sundays, and it is significant that at voluntary services the attendance reaches more than fifty *per cent.* Splendid and fruitful work is done by members of the Community of the Resurrection, Mirfield, in the holding of special missions. Confirmation classes are held, and the chaplain is always available for those who wish to consult him. As most of the lads are in the impressionable stage of adolescence it is natural that religious ministration should evoke more response than is usually the case with adult prisoners elsewhere.

Something must be said about punishment at Borstal. The harsh punishments of the earlier days have almost disappeared. There is no corporal punishment, and the punishment of bread-and-water diet and cellular confinement is very rarely used. The usual punishment for those who abscond is known as "Number two." It consists of pounding stone in small recesses in the punishment block. This is a very disagreeable task indeed and results in a deal of backache as well as other discomfort. It was a sad sight on one of my recent visits to see an exceptional number of lads in the punishment block, but it is not imposed unless absolutely necessary. For thoroughly recalcitrant youths there is always the punishment wing at Wormwood Scrubs prison. Generally the threat is sufficient, but if misconduct is persisted in a short term in prison usually gives the lad a thoroughly good shaking up.

Before summing up this article I want to say a little about the new experiment at Lowdham. Here an old estate has been literally converted from a wilderness into excellent buildings and grounds. It commenced auspiciously, for the working party of Borstal boys tramped to the site sleeping under canvas *en route*. The buildings are by no means completed yet, but remarkable progress is being made and the lads show great keenness at their work. They are paid according to their production and receive a penny an hour overtime. In this connexion a remarkable fact is worth special notice. On the estate there was a dilapidated and over-grown building which it was

desired to convert into a club-house for the Rover Scouts. Here the lads worked with a will, sacrificing their Saturday afternoon holidays, and also the overtime money they might have earned on the main buildings, to make the club-house a worthy place. Lowdham is the easiest and highest form of Borstal. There are no keys, no gates, and no locked doors. They realize there that it is harder to learn to live in liberty than it is merely to learn obedience to every mechanical rule. Besides, they know that when the boys complete their period of training they will have to face a life which calls for the wise utilization of freedom and the employment of initiative and will.

I have said that it is a crisis in the lad's life when the Court decides to commit him for Borstal treatment. Similarly, it is a crisis again when the time arrives for his discharge. Every endeavour is made to give him a good start in life once more, but it is very difficult, how difficult only those who have tried really know. The top of the Borstal ladder is, unhappily though necessarily, the bottom of the industrial ladder, and even when employment is found a lad needs all the grit and staying power which his training has given him. The boys are discharged on licence usually a year before their actual term expires, and for that year and the year following they are under the supervision of the Borstal Association, whose Associates do work which is beyond all praise. The governor and house-masters of the institution which the boy has left also keep in touch with him if he desires it, and it is heartening to be at Borstal on a Bank Holiday when many of the ex-inmates come proudly in new suits and tell of conquests gained or defeats sustained, but of honest endeavour which will presently pull them through. Whenever the newspapers lend their ready columns to graphic accounts of escapes and attempted escapes, and often when an ex-Borstal boy is re-convicted of crime, there is loud and violent criticism of the Borstal system. Yet over sixty *per cent* of Borstal boys are never in trouble again. The success of the system must not be judged by its noisy failures but rather by the host of its silent successes. The Borstal system is not perfect, and it may never be perfect, but it is the finest attempt yet made to reclaim delinquent youth, and its successes far outweigh its failures. When I left the governor of Lowdham in the lane which leads from what was, a short while ago, a wilderness, I could not but feel that I had been witnessing an acted parable. Veritably, of these ill-starred youths who had made a bad beginning, it may be said: "The wilderness and solitary place shall be glad for them."

GORDON LANG.

THOMAS CAMPBELL FINLAYSON: A BELATED PERSONAL REMINISCENCE.

The subject of this paper died more than forty years ago, 7th Feb., 1893, just two days after completing his fifty-seventh year[1], and most of those belonging to his own generation who knew him well have followed him into the "world of light." But a few are still "lingering here," and it is certain that the memory of him is one of the heart-treasures which they cherish with grateful love.

I have been reading again the pulpit and press and personal notices which his death called forth, and realize afresh the rare quality of his influence. People did not honour him so much for his intellectual force, though that was extraordinary; nor for his culture, though that was wide and rich; nor for his eloquence, though that flowed from a fountain deep and pure; but chiefly for the "spiritual glow," kindled and inspired by the love of God and man, which suffused his whole life.

Here is what was written of him by his fellow student at Glasgow, and life-long friend, Dr. Mackennal:

> There was no distinction his brethren had to bestow which they would not have given him; and that for two reasons—because they knew him worthy and because of the love in which they held him. What the self-seeker can never win came to this man who sought not himself—ungrudged honour, and affection without stint.

Here, again, is decisive evidence of the preacher's moral power, in a word spoken to me by the late Alderman Joseph Thompson, of Wilmslow, who, at the time (1893) was doyen of the Manchester City Council:

> Nothing has impressed me more in connexion with our friend than this, that again and again, when I have come across men of high moral principle in business or politics I have found that they were members of Rusholme Church, and had been trained under its minister.

These are but two from many consentient voices of his own generation; and there were younger voices as well, ready to chime with them. For it was always a noticeable feature of the Rusholme congregation that it contained not a few young people, especially theological students, who came there because they heard from the preacher what they longed to hear—a message clothed with beauty of form, but also with an authority born of real insight and experience, which commended it to conscience, mind, and heart. I have met with several of these young adherents and heard them say how they

[1] Born Glasgow, 5th February, 1836, educated St. Enoch's Parish School, Glasgow High School, Glasgow University (1850-1855), United Presbyterian Hall, Edinburgh (1854-1856), University College, London (1857-1858). Minister of Downing Street, Cambridge (1859-1865), Rusholme, Manchester (1865-1893). Died Glasgow, 7th February, 1893.

carried with them into their ministry the inspiration of his spoken word, and still more of the man behind the word. One of them wrote to me recently and said:

> When I was at Lancashire College I was a member of his church, and so knew him best in the pulpit. When he was in fair health he was sublime. McLaren was the popular favourite then, but in intellectual and spiritual gifts he was not up to T. C. F.

For myself, I had not the good fortune to know Finlayson as a preacher. I never heard him preach more than once, nor even speak in public more than half-a-dozen times; but at the age of 22 I was brought into a personal relation to him which turned out to be the seed of a life-long friendship and a continuous benefit to me. I was then (Sept., 1876) at the outset of my last year in Spring Hill College, Birmingham, and had no wish even to think of "settling" before the end of it. For my course had been badly upset by two serious nervous breakdowns, brought on by my own ambitious folly in trying to crowd two years' work into one. It had grown to be a sort of tradition in the college that Spring Hill men should not only attain the London M.A. in philosophy but also carry off the gold medal. This had been done by J. B. Paton, Eustace R. Conder, and R. W. Dale. It was said to have been done, also, by T. W. Pinn, who left the college in the year I entered. So ambition whispered, "Why shouldn't you do likewise and, at the same time, realize your purpose to excel as a preacher?" My motives, it is confessed, were not of the highest, nor easily reconcilable with the sense of a divine call; but a youth of seventeen if he be a candidate for the ministry may find it hard to withstand the heady wine of flattery; and it had been my misfortune to drink too much of such wine. Hence ambition found me an easy victim and blinded me to the limits of my strength. The penalty came swiftly and was painful enough: for it cut out what amounted to two years of my student life. But it cured me of ambition, in the sense of a striving for some merely self-determined end; and induced at least a desire just to seek and accept the guiding hand of God. So, when Dr. Simon, my beloved Principal, came to me and said that his friend Finlayson of Manchester had written to him about an assistant and that he thought of sending me on trial, I had nothing to say, but went. At this time Finlayson was not even a name to me. I soon learnt, however, that he was minister of a suburban church at Rusholme, and that Dr. Simon himself had been minister, for a short time, of the same church. Further particulars came to me later. Simon left Lancashire College in 1854, and went to Halle on the advice of Samuel Davidson. He was back again at his father's home before 12th Feb., 1856—the date of a "call" from the Congregational Church of John St., Royston, Cambridgeshire, which he accepted on the 21st. He resigned it in the following September for reasons not clearly stated, but partly because for

"some" of his hearers "his teaching was too broad." In the same month he went as private tutor to Bernard, son of Henry Sturt of Clapham, and travelled with him on the continent. Then, on the first Sunday in January, 1858, he preached at the "Independent Chapel, Moor Street, Rusholme," as its recently appointed minister, and on the following Tuesday was ordained. By the beginning of September he had made up his mind to leave; and a glance at the names of those who conducted his ordination may suggest why. They were the Revs. S. Simon, G. B. Bubier, Watson Smith, Samuel Davidson—all (except the first, Simon's father) tainted more or less with the heresies which brought the dismissal of the last from Lancashire College. In those days, unorthodoxy was accounted a pestilence, as George MacDonald discovered, not only in his two years of preaching at Arundel (1851-1853) but also at Manchester, whither he came from Arundel, welcomed by A. J. Scott, the first Principal of Owen's College. It has been said that he became minister of Moor Street, but the church minute-book gives the facts:

> 4th January, 1854, that arrangements be made with the Rev. Mr. Macdonald to supply the pulpit for four Sundays, beginning on the 8th, and that a guinea be paid him for each Sunday.
>
> 1st February. It was resolved not to invite the Rev. Mr. Macdonald to continue preaching at Rusholme, his views having been found to be very unsatisfactory.

We need not doubt that a similar minute might have been entered against D. W. Simon, four years later.

During the next ten years a new church was built on the main road, and opened by Dr. Henry Allon in Oct., 1864. The material change from a stuffy chapel in a back street to a spacious new building in the main thoroughfare may symbolize a corresponding expansion and enlightenment in the church itself. Otherwise, would Dr. Macfadyen when asked if he knew of a suitable first minister have said that he knew just the man, the Rev. T. C. Finlayson of Cambridge? He certainly knew the man; for they had been fellow-students at Glasgow and his admiration of him was unbounded; and he must also have known how his young friend—only 28—was drawing around him at Cambridge by his fine culture, his eloquence, his modern outlook in theology, his intense evangelical earnestness, and—not least—his personal charm, a growing congregation alike of "townsmen and gownsmen." Hence he would have been the last to advise his coming among a narrow-minded or divided people. They were, in fact, as the event showed, the reverse of this. So Macfadyen directed them to Finlayson. They asked him at once to pay them a visit, but he had to decline. At the end of a year they asked him again. This time, in August, 1865, he could consent and took one Sunday's services. It was enough—a unanimous invitation was voted as soon as possible and was accepted. The new ministry began in the

new sanctuary on the last Sunday of October, and closed only with his death.

It is known that before he accepted the call to Rusholme more than one church larger and richer had turned its thoughts to him. Why, then, did he give the preference to Rusholme? One would be right to say that he was not to be won by either the size or wealth of a church; but in this case the prevailing consideration was the state of his health. Zeal had outrun discretion. He was naturally so vigorous, so easily equal to all demands upon him, that the thought may never have occurred to him of a nervous breakdown. But it came, and was of a serious character. His chief reason for declining the first approach of Rusholme was the fact that he had been ill, and unable to preach for several weeks. For some years after his settlement at Rusholme he was comparatively well. Then in 1876, when perhaps he had almost forgotten the existence of his lurking enemy, it sprang upon him with peculiar violence. For many weeks he could not preach. When he resumed, it was only for the morning service; and for the evening service, as well as for more general help, he was persuaded by his church to engage an assistant. So came about my first visit to Manchester in the autumn of 1876. My first sight of him was in the pulpit at the morning service, which he conducted sitting. His voice in the lessons, prayers, and sermon was not suggestive of an invalid. His vigour of delivery in the sermon was surprising, and even more so was the cogency of his thought, his choice language, his persuasive appeal. I forget the subject—perhaps because I was too intent on studying the man. He looked older than I expected. His face bore the lines of suffering, and expressed (I thought) a conscious strain upon his strength which his will was set to master. But there was a spiritual beauty in it which touched me at once, and the smile with which he greeted me in the vestry was lovely. I never changed my mind about his smile. The evening congregation was small compared with that of the morning, which seemed fairly to fill the area. Certainly there was nothing in the number of my hearers to make me nervous, and, on the whole, I enjoyed the service. He met me with an appreciative word in the vestry, and asked me to call next morning before my return to Birmingham. I found him very tired but cheerful, and his last word, as we parted, was that he hoped we might soon be working together. I hoped so, too, but it was not to be. Dr. Simon decided the matter. He had come to the conclusion, on second thoughts, that I must not further curtail my course; and, also, that my own liability to nervous trouble might unfit me for the proposed connexion. I had to acquiesce—though keenly disappointed. In the following March, however, on hearing that the Manchester post was still open, I wrote to Finlayson, with Dr. Simon's assent, to say I would come. His answer lies before me as I write:

> Your letter comes too late. I have just succeeded in obtaining an assistant who began duty on Sunday last, and who promises to be all I could wish. He is a student of New College who, like yourself, wishes to unite ministerial work with leisure for study. Had your letter come to me a month ago, you and I would probably have by this time been working together here. Your preaching was much liked at Rusholme, and I tried to discover, through your friends, whether there was any chance of your leaving college sooner than the time you had indicated. The answer was such as to preclude me from making any proposals which might tend, in any way, to disturb you.

The New College student was James Alexander Mitchell, and the choice of him, as the sequel proved, was divinely guided. For one thing, and perhaps the chief, he was a man of splendid and abounding vitality, with a radiant cheerfulness suggestive of clear sunshine and a "wind on the heath." His influence on people who met him even casually was bracingly tonic. On his older colleague, who met him day after day, the invigorating effect must have been cumulative; and, if the happy partnership did not go on beyond eighteen months, I am inclined to say that this was partly because Finlayson, thanks to his assistant, had become well enough to go on alone. At any rate, he did not seek another. On his side Mr. Mitchell ever

> acknowledged the deep obligations under which he was laid by Mr. Finlayson at a critical period of his life [and] largely attributed to him whatever of success attached to his career[1].

In November, 1878, he took charge of Friar Lane Congregational Church, Nottingham. In 1893 he removed to St. Helens, Lancashire, and fulfilled a notable ministry in that fine church for four years. In 1897 he succeeded Dr. Paton as Principal of the Congregational Institute at Nottingham, and in 1903 came the crown (or as some were inclined to call it, the anticlimax) of his career, when he was summoned from an academic to an administrative life. His work as Secretary of the Congregational Union began and ended in two years, which sufficed to demonstrate that he had the gifts of a Christian statesman, and about Easter, 1905, at the age of 56, he died. Little or none of this could be foreseen in 1877, but it surely points to the hand of God in the choice which Finlayson was led to make.

For myself, I remember feeling rather at a loss. During the next few months I made the acquaintance of many churches and had more than one offer or chance of a town church—busy and exacting, though not large. But neither did my physical strength seem equal to the sole charge of such a church nor had I any desire to undertake it. So I could only wait and hope. Then in September Dr. Simon wrote to tell me that, in his judgment, the right thing had turned up in Sion Church, Alnwick, the old country town of Northumberland. I spent a happy week there—taking two services each Sunday, a weeknight service, a cottage service in the country, and, also, speaking at a

[1] Obituary notice in *Congregational Year Book* 1906.

temperance meeting in the Town Hall. Before the end of October a written invitation—couched in the time-hallowed language of Independency—reached me signed by nearly all the church members and by many of the congregation. Its terms were of a character so encouraging as to render an immediate acceptance quite easy. Indeed, I should have been very sorry to have missed it, for I had been much attracted by the quaint beauty of the town and its magnificent castle, and the varied loveliness of the castle demesne, and the glorious framework of moor and sea to north, west, and east. Still more had I been attracted by the people, and this attraction grew the better I got to know them. They might be, and often were, reserved even to coldness, but they were warm of heart and true as steel; while their demeanour in public worship suggested an inward reverence which I found to be very real. This could not fail to help the preacher, and, in fact, from first to last, during the eight and a half years of my pastorate, it helped me much. I began regular work on the first Sunday of 1878, and was ordained in March. Finlayson's interest in my settlement was keen. He knew all the steps which led to it, and wrote me letters which seemed to me the best sort of send-off. And this is my reason for connecting him with the occasion. The point is that he by no means let me go when I could not join him in Manchester. He set himself to keep in touch with me. I did not meet him again for years, and it would not have struck me as strange if I had been left merely to hear about him by chance. But of his own initiative he let me hear from him, caused me to feel that he was concerned to hear from me, replied to me promptly and fully, kept up our correspondence all the time I was at Alnwick, and then opened the way for my removal to Hatherlow. Can anyone imagine the value to a young minister, not yet 24, of this continued personal regard on the part of an older man in whose wisdom and goodness he could confide? And does not this suggest one possible way of meeting a problem which is practically urgent—that of the student just ready to step out into his life-work? How can he make the best of himself? How can he best learn to avoid fatal, or perilous, or, at least, troublesome mistakes? And how can he best ward off that devastating sense of disillusionment which is apt to invade his soul when he has to face fact after fact of the dreary actual over against his cherished ideals? What more tragic than a young minister who, after a few years of seeming failure, has lost faith in his mission, in his message, in himself, and is lapsing into a temper more and more cynical? There are more cases of that kind than we think. Every old minister, like myself, has come across some of them. To a certain extent they are inevitable. They are inevitable, for example, so far as men seek the ministry without reference to the will of God. But to a greater extent they are avoidable. In the eighteenth century—especially in the early part—advantage was sought to be taken of

mature experience by encouraging a young man to associate himself with an older man in order to test and train his pulpit gift while not overdoing it, and, at the same time, to gain insight into the right method of church administration as well as into the wise handling of individual men. If incompatibles were linked together this experiment, of course, was unhappy; but it turned out well more often than not, and was given up not so much on account of failure as because changes for the worse among the churches made it increasingly difficult. In our own day conditions generally are more favourable, and, given goodwill on the side of young and old, the experiment might often be tried with good hope of success.

Another far more promising solution would be for every student to start in a country church by preference, or else in a small town church, or in a dwindling and distressed city church, there to stay for a year or two at least. Let this be the rule, with no exceptions made on the mere ground of a brilliant college course or brilliant pulpit-promise. Let it be taken as a privilege, to serve in Nazareth no less than in Jerusalem, and to share the fruits of culture less with those who have them near at hand than with those debarred from them. I have put this forward in talks with ministers and students for fifty years, and have usually felt myself regarded as a dreamer. Nevertheless I am sure that there is no conceivable step which could do more for their own spiritual life, and for the uplift of the churches, and for the bringing about of a real revival of true religion than the voluntary acceptance on the part of our students of such a self-denying ordinance. Best of all would be its transforming and saving effect on our country churches.

But my present purpose is to point the lesson of my own experience. This, at any rate, is not a dream. It is what has entered more deeply into my ministerial life than anything else; and the spring of it, so far as I can see, was the simple fact that Finlayson, by his imaginative sympathy, put himself in my place, envisaged my possible difficulties, stood, so to speak, at my side and gave me to feel that he was there, with hands outstretched to help.

Some men are proud of their self-sufficiency. They are sure of their competence to meet any and every demand upon them. Dependence on another's strength, whether of will or wit, they take to be a form of weakness. One admires the cool attitude to life of such men, and the steady tread with which they forge ahead. But some of us are not made that way. We are not parasites; but we feel the need of support. We are apt to believe that the human hand outstretched to us may veil the invisible hand of God, and we are thankful. In the course of what has now become a long life I have known not a few young ministers of this type. Their chief, even if unconfessed or unrealized, need was for a wise and kindly counsellor from among the elder brethren who had trod the way before them.

My feeling is that we older ministers are surrounded by younger men to whom our experience might prove a guiding light. To pose as dictatorial possessors of the light would be fatal. But to keep an open eye for some young brother, to win his affection and confidence, to let the light shine quietly and unobtrusively in response to confessed intellectual or moral or practical difficulty—this may offer him the sort of "saving help" which he will welcome, and, better still, may be the means of training his own latent power of self-direction. Are there many of the "fathers" who hear and obey this call of God? Are there any who hear and virtually answer "Am I my brother's keeper?" It is not for me to say.

Finlayson's help to me during my Alnwick period came partly through letters, of which the number was not large because he seldom wrote except in answer to one of mine, and I did not think it fitting, as a rule, to write unless for a sufficient reason. In my early days I found one such reason in much that was said by Dr. Dale about the phrase "The eternal law of righteousness." I recall how his discussion of it confused me—though the phrase itself was clear enough. So I wrote to Finlayson. What exactly was the point of my inquiry I cannot remember, but I gather from his reply that I had in mind Mansel's contention that right and wrong are relative to us and may have no absolute value for God. Anyhow, I thought the reply at the time, and I think it still, a clear, simple, and convincing statement of the truth—the truth so forcefully maintained by Frederick Denison Maurice.

Another occasion of writing was Dale's view of the Sacraments. I had learnt from Maurice to regard baptism as a symbolic act, like that, say, of placing the flag on a newly discovered island and claiming it thereby for Great Britain. So I could, and did, baptize any newborn child in the name of Christ and claim it thereby for the kingdom of heaven. I have never seen reason to change my mind in this. But Finlayson did not agree with Maurice. I think I must have pointed out that Dale did. Hence the following:

> As to Dale, I must not proceed to discuss him with you. I would only ask you this question in relation to baptism: If baptism is simply a symbolic way of proclaiming the good news to all without exception, why did Paul (so far) set them over against each other, when he said, "Christ sent me, not to baptize, but to preach the Gospel?"

In the rest of the letter he assails Dale's peculiar view of the Lord's Supper:

> Is it not very loose and misleading language to say as Dale does that, in that sacrament, "Christ communicated to the Church *whatever is represented* by the Bread and the Wine?" What was, and is, *primarily* "represented" by the bread and the wine? Surely the literal Body and Blood of Christ? Yet Dale, of course, does not mean that Christ gives this.

On that point I needed no conversion. There was no shade of difference between us. I was, and have always been, an unrepentent Zwinglian.

But while I valued his letters, what helped me far more was the *thought* of him, my habit of almost daily mental reference to him as to the ideal minister of Christ. And how penetrating an influence this could be I may illustrate by an episode of which he never heard, or anybody else. When Dr. Simon wished me farewell he handed me what he considered three golden bits of advice:

1. Reserve your mornings for real study and refuse to be interrupted by anyone, or anything, as far as possible.

2. Have some great standard book on hand (outside theology) and give, at any rate, half an hour to the reading of it every day.

3. Find out some subject, some neglected and yet not unimportant subject, in which you can take an interest, and make it your own. Gather up all you can learn about it; study it thoroughly; become master of it—whether recognized or not.

Reverence for the speaker as well as inclination made me try to do as he urged. As to the first, my people made this easy. At my welcome meeting I asked for freedom from visitors in the forenoon, and scarcely once in a month did any of them call on me before one o'clock. The only exception was the dear old treasurer, who arrived at precisely the same hour of eleven once a month to recruit the domestic purse. I wouldn't have checked him for anything. He had the face of a saint and was one. His mere presence breathed a benediction. As to the second golden rule, I observed it in conjunction with a rule laid down by another old man, not so dear but wise and kind—my doctor—who ordered rather than advised me to rest for at least half-an-hour after the midday meal. I did so, sitting still in an armchair and devoting the time to the reading of history. I seldom sat much longer than the half-hour, but I did this regularly, and I have often reflected with wonder on what it became easy to get through. Motley, Macaulay, Neander, Freeman, Froude, Milman, Creighton, all gave up their treasures to my enjoyment bit by bit. This rule of the daily half-hour has served me well ever since. As to the third item of Dr. Simon's advice, I did nothing for a year or two. Then, in writing about some other matters, he mentioned John Norris of Bemerton, a minor member of the school of Cambridge Platonists, as a neglected subject well worthy of research. I began to read about him in Tulloch's *Rational Theology in the 17th Century* and soon decided to take him up. Meanwhile, however, Tulloch's book led me to throw myself heart and soul into the fascinating world of Platonism, and of Christian Platonism, old, medieval, and new, in particular. This sounds innocent enough and even commendable. But, as a matter of fact, it was not.

For it meant that, once more as in my early college days, I had become absorbed in a quest which drew me off from the main concern of my ministry. I recall how, in a quiet hour, the question startled me, "What are you here for? Are you here to make yourself a scholar, or to preach, teach, and live the Gospel?" And this question drew its force from its association with the thought of Finlayson. He was very real to my imagination. I could see him studying, writing, preaching; and I knew that while he valued scholarship, this and all else was subservient, in his aim, to the purpose of bringing men to the knowledge and love and service of Christ. All he had and was, as a minister of Christ, must be used for that end. And the effect of this mental vision of him was to bring me back into the right way. I began to put biblical study, especially of the New Testament, in the forefront of my morning work. I gave less time to the polishing of my morning sermon and more time to the evangelizing of the evening one. I undertook a stricter and more methodical method of pastoral visitation. I gathered the young men of the congregation into a weekly bible class—a class which had an unexpected and interesting outcome. For, before long, it became the habit of several of its members to go with me, week by week, into the country to one or other of the services which I held, by rotation, in four farmhouse kitchens—usually well filled with hinds or labourers, and the heat of a great fire. At first they merely accompanied me; then they were induced to give out a hymn, or read the lesson, or lead in prayer; finally, they ventured to speak a few halting words which gave them courage to deliver a short address, and so, at length, to conduct the whole service. In this way they trained themselves to become good local preachers, or respected local leaders, or effective political speakers, or all three together. Thus the mustard seed sown by Finlayson's unconscious influence grew into a considerable tree.

When I had been at Alnwick about seven and a half years I began to suspect an element of truth in Bernard Snell's alleged remark, that North Northumberland was "the penal settlement of Congregationalism." He referred, I suppose, to the painful isolation of its ministers—which I, for one, never felt—but also, perhaps, to the difficulty of getting away, which, so far, had not occurred to me. Now, however, it did; and again Finlayson came to the rescue. As soon as he heard of my wish for a change he responded not only with advice but also with a promise of assistance. The upshot was a request in May, 1886, from the deacons of Hatherlow to take the services for two Sundays and to spend the intervening week on the spot. I felt bound to decline when I understood that someone else was in the field; but when the request came again in September I consented gladly. For Hatherlow seemed the very place for me, near to Manchester, in "the garden of Cheshire," with a pretty (and genuine) Gothic chapel standing in its own quiet graveyard, with

roots reaching back to at least 1645, and with a record of unbroken loyalty to Nonconformist principles. So I accepted the invitation from church-members and seatholders which followed my visit, and on the first Sunday of November began a ministry which, utterly beyond my expectation or intention, lengthened out to thirty years. The vicinity of Hatherlow to Manchester enabled Finlayson to come over and preside at my recognition service. The address he gave was long remembered, especially by the ministers who were present. He used no notes, but anyone could see how carefully prepared it was. Most of it, in fact, had been written out, and the manuscript, found by his son, Mr. J. Rankine Finlayson, lies before me. I had not heard him speak since the Sunday at Rusholme when he took the morning service and I the evening. It was good to witness the vigour and beauty of his delivery, and delightful to feel the uplift of spirit which accompanied what he said about the right relation between a minister and his people. Two years elapsed before his next visit, and then he came to speak at our annual meeting. I question if there could have been an address better suited to the occasion, so simple, so incisive, so humorous, and yet so serious. This time he left his notes with me, but when I read them what struck me was their wide divergence from his spoken word, which showed how readily, in a congenial atmosphere, he could improvise the right thing to say. During these two years he had admitted me to a close friendship: I had almost said intimate, but the word intimate is not to be used lightly: it points to depths of thought and feeling which cannot be fully shared, least of all by a naturally reticent man, with "even the heart that's next his own." True friendship has an instinctive sense of limits beyond which it dare not and has no wish to go. What kills friendship is the *artificial* limit, the barrier raised by pride or a false self-estimate. And of this there was not a trace or hint in Finlayson. I was seventeen years his junior and my mental attitude towards him was reverential, but his effortless way of treating me as an equal made it brotherly. He encouraged me to call on Monday afternoons, and I actually called about once a fortnight. If the Sunday's work had taken too much out of him, and he could not hide this from me, as he might try to do, I cut my visit short; but more often his bright welcome led on to various talk which lasted till tea-time. Grave matters, as a rule, were *taboo,* but sometimes they came up, and the thing I love to remember was the geniality of it all. No arrogance of superior knowledge, no mere dogmatism, no sophistical argument for the sake of a verbal victory, no resentment of question or objection or even contradiction, but every care to see the point, to be fair all round, to be exact in the use of terms, to ward off hasty judgments, to be charitable. So it was that a talk with him would impart a sense of enlightenment and exhilaration, but never a sense of having been silenced or driven into a corner; while if it chanced that the talk

took a religious turn one usually felt that for him here was the central experience and that here words must be few. Never once in my hearing did he utter a gushing word about religion—about his love for Christ, for example. He could not have done it, though to some it comes easily enough. When I happened to join the family at tea I saw him under another aspect. He might be racked with pain, but nobody would suspect it from his manner. One of his published papers is on "The Duty of giving Pleasure," and to watch him at table—with his radiant smile, his apt word grave and gay, his quick notice of another's need, was to realize how natural the duty had become to him, no doubt because his heart was so much "at leisure from itself." It was this, supported, as it was, by the same spirit in his wife, which made the home-life always pleasant to its inmates and to those admitted to breathe its atmosphere.

One afternoon someone mentioned that John Hunter was advertised to preach that evening (16th Feb., 1888) in Wellington Road Congregational Church, Stockport, and suggested that we should go to the service. We all went and found our adventure well worth while. Prayers, hymns, lesson, conspired to evoke a spirit of worship, while the sermon, delivered with tremendous energy, held the audience spellbound, though it lasted nearly an hour. On me the preacher had a sort of mesmeric influence, as he had when I first heard him fifteen years before. His text was the Philippian jailer's cry ,"What must I do to be saved?" and his answer to the question was an impassioned plea not so much for faith in Christ as for the Christian character which such faith should inspire. Only the Christian man was the truly "saved" man. As we came away I awaited Finlayson's comment, but all he said was this—"If Hunter goes on driving the engine at that rate it will break down before long." Some time later, apropos of Hunter's delivery, I was foolish enough to argue that, after all, a preacher's pulpit manner and use of his voice was of comparatively small importance if his matter were good; and I have brought in this Hunter incident for the sake of recording Finlayson's scathing criticism:

> Why preach and pray and read from a pulpit at all, if you do not aim to be heard distinctly, or if your voice is pitched in an unpleasant key, or if your pronunciation is bad, or your emphasis wrong, or your manner eccentric, or your gestures awkward? Such faults are irritating, and if we irritate our hearers are they likely to give heed to our good matter? Of course self-consciousness is to be avoided, and it will be when once we have formed the habit of an effective delivery; but surely to speak of delivery as unimportant is as foolish as to say that it is of little consequence whether or no an archer aims his arrows with a careful eye and a skilful hand to hit the target?

It was a lesson I had need of; and I reflected that it threw light on the pains he must once have taken before attaining to his own natural yet admirably effective way of speaking.

In the summer of 1889 there was again some occasion of anxiety about his health. He had been unusually well and happy in his work. But by July his need of a holiday became urgent, and as he did not wish, or felt unable, to go far afield he proposed that we should exchange houses and pulpits for a month. Hatherlow, although not more than six or seven miles away from Manchester, is practically in the country, with a comparatively pure and bracing air, and easy access to the Derbyshire or Cheshire hills and the Cheshire plain. The rest and change did him manifest good, while his four weeks' ministry was felt by many of my people to be a memorable privilege. It was noticed at once how easily he made the acquaintance of all ranks and ages and won them—particularly the younger sort—by his unassuming kindliness. As to the Sunday services he solved quite naturally the problem of adapting himself to a congregation unlike his own. One of his hearers may be quoted as speaking for all when she said she had seldom listened to sermons more satisfying to mind and heart, so simple and clear yet so well built up, so choicely phrased, so forceful and impressive in their practical appeal, and the whole service—including hymns and lessons as well as prayers—helped her to realize what might be meant by "the beauty of holiness."

Circumstances reduced our opportunities of meeting during 1890, nor did I see much of him in the early part of 1891—the year in which his old Alma Mater of Glasgow woke up to his merit and gave him the degree of D.D., to the great delight of his many friends who only wondered why it had been so long delayed. For, as Professor A. S. Wilkins wrote, "his University distinctions (during his five years course of study, 1850-1855) pointed to attainments much above the standard of the ordinary M.A.," and his published works from 1874 onwards, culminating in the essay *Biological Religion* (1885) the most acute and thorough exposure of the sophistries in Henry Drummond's extremely popular and misleading apology for the Christian religion, *Natural Law in the Spiritual World*—clearly marked him out as a son to be proud of[1]. One wonders if the fact of his early secession from

1 *The Divine Gentleness and other sermons* (1st Edn. 1874, 2nd Edn. 1884).
The Christian Voyage (1877).
Nehemiah: *His Character and Work* (1880).
Biological Religion (1st and 2nd Edns. 1885, 3rd Edn. 1894).
The Meditations and Maxims of Koheleth (1887).
Essays, Addresses, and Lyrical Translations (1893. Posthumous).

Many other contributions to magazine literature. One of these was a paper in the *Congregationalist* entitled "Law, Miracle and Prayer?" whereby hangs a curious story. It is told by Mr. J. Rankine Finlayson, who writes:

> Some thirty years ago in a conversation with Dr. J. H. Jowett he told me that he had been looking over the volumes of the *Congregationalist* in the Carrs Lane Library, and was astonished to find that "Law, Miracle, and Prayer?" was by my father. He had always thought that Henry Drummond was the author. I rather think that he had heard it told by his master when a student of Drummond's. It was often reprinted. I have seen it in print as "Drummond's Parable;" I have seen it related as an incident in Drummond's experience; I well remember a newspaper cutting—coming from America—of an address by Drummond in which the story appears as an illustration. H. D. may have quoted his author, but this did not appear in the newspaper report.

It was to correct this mistake that Mr. Finlayson issued a reprint of his father's paper under the title *The Ship's Engines* (1907).

Presbyterianism to Independency, on theological grounds, may (subconsciously) have influenced the academic mind of Glasgow against him? If so, that mind has since cleared and widened its outlook remarkably.

The year which brought him a belated honour witnessed, also, the beginning of his last illness. During the latter part of 1891 he was frequently suffering. He was often too prostrate to endure the visit even of a friend. But one Monday afternoon when I called he was better and I was asked to stay. After tea I found him in his study, seated, as usual, on the couch drawn towards the fire. He welcomed me with the old sweet smile. His appearance did not suggest to me any great change for the worse. For the moment, at any rate, he was free from pain, and at once began to talk about this and that. I forgot how it was, but, somehow, gradually and quite spontaneously, we drifted into talk about the future. After a few minutes there fell a silence. He moved a little nearer the fire and leaned over it with his right hand supported on his knee and shading his face. I could not see the whole of his face but I could see enough to show that its expression had grown intensely rapt. Then, very slowly and clearly, he began to recite "Crossing the Bar:"

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark:
For though from out our bourne of Time and Place,
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.

As he went on I felt sure he had lost the thought of me and was identifying himself with the lonely voyager in the lonely boat moving seaward on a full, smooth, silent tide but aware of someone beside him, someone in command, someone who was steering him into safety, someone whose face he would see and know when the dark gave place to the dawn. So it came to me, with a mingled impression of awe and joy, that *for him* the near approach of death had no fear, but meant the last step of faith in the guidance of one who would keep his word, *Because I live ye shall live also*. We parted almost without speech and I did not see him again. The end, which was also the great beginning, came on 7th Feb., 1893.

In retrospect, I see it as a unique blessing to have enjoyed the confidence and affection of such a man. My years of life now far exceed his, but I still think of him as one older and wiser than myself, as one who gave me effectual help in the critical turns of my ministry, and helped me always by the sweetness and strength of his personality. *Imitatio Christi* has again and again meant trying to do and be like him.

F. J. Powicke.

It is to be regretted that the carelessness of Prof. V. de Sola Pinto may prevent Congregationalists from doing justice to his *Peter Sterry, Platonist and Puritan, 1613-1672* (Cambridge Press, 12s. 6d.). In four lines on p. 4 of his book he has *Mr. G. Lynn* Turner for Prof. G. Lyon Turner, *Mr.* Major Scott for the Rev. W. Major Scott, and *Mr.* F. J. Powicke for Dr. Powicke, who has probably forgotten more about Peter Sterry than Prof. Pinto ever knew. Sterry has been neglected, and it is to be hoped that nobody will be so irritated that they put down the book before reading Prof. Pinto's sympathetic and informing estimate and the valuable selection of Sterry's writings which follows. Sterry was an Independent, one of the divines in the Westminster Assembly, a preacher at Whitehall, a "Trier," closely associated with both Milton and Cromwell, preacher under the Indulgence, a mystic—and Prof. Pinto calls him a prose poet. Sterry is slowly coming into his own, and this volume is an admirable introduction to him.

Students in the Cambridge English School must have found Mr. Basil Willey's lectures, *The Seventeenth Century Background* (Chatto & Windus, 12s. 6d.), very hard going. They are called "Studies in the Thought of the Age in relation to Poetry and Religion," but they are beyond those who have not had a considerable philosophical training. From "Bacon and the Rehabilitation of Nature" we switch to Sir Thomas Browne, to "Scriptural Interpretation," and to Descartes, Lord Herbert, and the Platonists. After a chapter of Joseph Glanvill we plunge into "The Heroic Poem in a Scientific Age," and having spent some time with Milton, pass on to John Locke. A postscript on "Wordsworth and the Locke Tradition" seems more in line with the "English School" than the rest of the book, which is justified, however, by T. S. Eliot's words :

> In attempting to win a full understanding of the poetry of a period you are led to the consideration of subjects which at first sight appear to have little bearing upon poetry.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

"SHARING".

Article I.

"Sharing" is a term used by the Group Movement in a distinctive and peculiar sense. It signifies, first, confession. The individual confesses to the Group sins into which he has fallen, or weaknesses in his life of which he is conscious. From this there may follow a further meaning—the sharing of such experiences as deliverance from sin, triumph over weaknesses, and, indeed, the witnessing to spiritual experiences in general. It is in the first and primary sense of confession that we are here particularly concerned with "sharing". To estimate the value of the practice we may look first into the history of the religious community from which we are spiritually derived in order to see if we can find therein anything analogous.

I. The Old Testament abounds in mention of confession. There are a few instances in early Hebrew history of man-to-man confession. Thus Joseph's brethren (*Gen.* 42^{21}) confess to him (while his real identity was unknown to them):

> We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

David confesses to Nathan, "I have sinned against the Lord" (2 *Sam.* 12^{13}). This last quotation gives a clue to the general conception of Hebrew confession, namely, that sin is, above all, "against the Lord" and must be reckoned with in His sight (*cf. Ps.* 51^{4}), and hence it is to Him that confession must ultimately be made. It is not surprising to find, therefore, that confession became an essential element in the sacrificial cult. Thus *Lev.* 5^{5}:

> And it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: and he shall bring his guilt offering unto the Lord.

According to the great Rabbi Moses ben Maimon (b. 1135 A.D.) the sacrificer of a sin, or trespass, or burnt offering laid both hands between the horns of the victim and said:

> I have sinned, committed iniquity, transgressed, have done thus and thus. I repent before Thee, and this is my atoning sacrifice.

The entrance of the sacerdotal element into confession is illustrated by *Lev.* 16^{21}:

> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel.

Here also it may be recalled that the high priest confessed three times on the Day of Atonement.

In post-exilic times confession became increasingly liturgical and elaborate in form. The Liturgy of the Day of Atonement included the Ashamun and 'Al Het, the lesser and greater confessions, repeated four times in the course of the twenty-four hours of the fast. The Ashamun consists of twenty-four expressions for sin, arranged alphabetically, the last letter repeated three times, and the 'Al Het is even more exhaustive, with forty-four lines in the Ashkenazic usage, each beginning: "For the sin wherein we have sinned before Thee". It must not be supposed, however, that all this represented an intensified consciousness of individual sin, but rather a communal desire for alleviation of present sufferings thought of as divine retribution for the sins of the people. As regards the individual, a remark found in one of the Midrashim is significant, "No sinner ever slept in Jerusalem", the implication being that the evening sacrifice atoned for sins of the day, and the morning sacrifice for sins of the night. The pious man who observed legal instructions might be considered as having few sins to confess, and there is Rabbinic authority for saying that a loud enumeration of individual sins was looked upon as arrogant. It was none the less a pious custom to submit to forty stripes save one on the eve of the Day of Atonement. In this ceremony, probably less painful than at first appears, the penitent lay prostrate with head towards the north, silently confessing his sins, while the synagogue attendant laid on gently with thongs made of calf skin, repeating three times *Ps.* 78^{38} ("But he, being full of compassion"), this verse having thirteen words in the Hebrew, and thus a word for each stroke. It may be added that every pious Jew confessed on his death-bed after a prescribed form. Criminals were urged to confess within ten cubits distance of the scene of execution. If they maintained that they had nothing to confess, they were instructed to say, "Let my death be an atonement for all my iniquity".

As we hear so much from the Groups about "restitution" it may be of interest to note that in later Judaism especially the law for expiating sins done against man was ideally of a high order. The Mosaic legislation demanded material restitution (*Num.* 5^{5-7}), but it was later required that the offender should do all within his power to

achieve conciliation with the offended. If this were not done even the Day of Atonement could not procure forgiveness. "Although the offender offers the legal compensation, he is not yet forgiven until he intreats him for it", was the precept. The usual time for such acts of conciliation was the eve of the Day of Atonement, three witnesses were required, according to strict legal enactment, or, if the offended party were dead, the ceremony should be performed at his grave in the presence of ten witnesses. The offended one was expected to forgive at least after the third entreaty; except that he was not bound to forgive slander.

The following conclusions may now be drawn as regards the bearing of Jewish thought and custom on "sharing" as practised by the Groups.

(*a*) The organization of the religious and social situation is so different in the Jewish and the modern communities that no close analogy can be expected.

(*b*) The conception of sin in Jewish thought was of something far too serious to be dealt with in the manner the Groups suggest. All sin was sin against God, though, of course, it might be sin against man also. Fundamentally, therefore, it was God's forgiveness which had to be sought. This forgiveness, once the Law had come, could only be mediated through the sacrificial and sacerdotal system. Even if small religious gatherings, in the style of the Groups, had been in vogue with the Hebrews, it would have availed little for men to recount their sins to one another. *That* was a matter which had to be dealt with, not in comfortable drawing-rooms, not in expensive hotels, but in the temple or synagogue, in the presence of the priest, at the altar. And here is a departure, justifiable or otherwise, which the Groups would seem to be making not only from Jewish conceptions, but from the conceptions of the Christian Church throughout the ages; indeed, it might be said not only from Judaism and Christianity, but from the conception and practice of well-nigh all the great religious systems.

II. Next must be considered the practice of the Christian Church in the matter of Confession. It is hard to find in the New Testament anything which can fairly be said to resemble "sharing". It has been claimed[1] that such confession was apparently practised by those who sought the Baptism of John (*Mk.* 1^5, *Mt.* 3^6); it was probably required also before Christian Baptism (*Acts* 2^{38}, 3^{19}); and it was made by many believers at Ephesus (*Acts* 19^{18}). In all these instances the reference is of so general a kind, that it is highly doubtful if it is legitimate to deduce a close analogy with "sharing". Nor are we justified in assuming that *James* 5^{16} ("Confess your sins one to another") is analogous to Group "sharing", any more than

[1] *Cf.* J. P. Thornton-Duesbery, *Exp. Times,* Aug., 1932, p. 503.

Chrysostom was justified in interpreting this verse as indicating confession made to the Presbyters.

In the centuries which followed the New Testament, confession came to be a preliminary to the rite, afterwards the sacrament, of penance, and was held to be indispensable to the remission of sins. Such sacramental confession was regarded as "by divine right necessary and established" and not a human invention. There are two passages in the *Didache* which have been interpreted as enjoining public confession in the congregation (iv. 14, xiv. 1) and Irenæus says that some sinners perform their confessions (*exomologesis*) openly, but while it has been repeatedly stated that in early times it was the custom to make confessions publicly this is now disputed. In the early Fathers, it is claimed, the references are to confessions made privately. Origen speaks of the sinner "who does not shrink from showing his sins to the priest of the Lord". In Cyprian, confessions are "*apud sacerdotes,*" and so on. Whatever the practice may have been, there are the weighty words of St. Leo Magnus (he became Pope in 440 A.D.), who, writing to the bishops of Campania, Samnium, and Picenum states that he has heard of the practice of some in those districts of public confession, and rules that it must be brought to an end.

> I mean that in the matter of the penance which is demanded of the faithful there should be no public recitation of the nature of the particular sins, such profession being written in a statement. For it suffices that the accusation of conscience be indicated to the priests alone in secret confession.

From this time onwards public confession was finally suppressed. The Council of Trent (1545) declared public confession neither of divine institution, nor commanded of God. At the same time confession to the priest was exhorted. Centuries before Trent, Augustine had rejoined to the idea of confessing to God alone, "Was it for nothing that the keys were given to the Church?" And many who were not necessarily highly sacerdotal held that while confession to God purges the conscience from sin, confession to the priest teaches the penitent how his sins are to be purged.

Lutheranism, however, brought a great change of attitude. The doctrine of justification by faith alone destroyed the need and efficacy of the sacrament of penance and the necessity for confession. Though not prohibited, the obligation of private confession was dropped by Lutherans by the end of the seventeenth century. Perhaps the nearest approach to a revival of public or semi-public confession came in Methodism from 1738 onwards. This was in the "Select Bands" which were formed for "persons seeking Christian perfection". These Bands, of from five to ten persons, resembled not a little the modern Groups. Their members told together of their trials, faults, and conversions, and Wesley himself felt he could unbosom himself to

the Bands upon the deeper subjects of spiritual experience. "Band Room Methodists" developed later from these and formed a small secession which declined higher authority, but they were charged with lack of humility, irreverence, and censoriousness and disappeared well before the close of the nineteenth century. In the present century the Salvation Army would seem to be the only body which practised anything approaching public confession prior to the Groups.[1]

The reasons why we thus find little in the historic Christian Church to correspond with "sharing" are much the same as those given for the absence of this custom in the Jewish Church. Up to the Reformation the prevailing idea was, as Augustine put it, that the Church held the keys, and that through her accredited ministers forgiveness must be sought, and to them, accordingly, confession must be made. Lutheranism, on the other hand, stressed forgiveness from, and, consequently, confession to, God direct; and, the corollary came to be assumed, God alone. In face of either conception this modern practice of "sharing" would seem to be a trivial and superfluous thing.

III. It would be a great mistake, however, to conclude that a final verdict can be pronounced against "sharing" because the practice has little support in the usage of the historic Church, Jewish or Christian.

Troeltsch, at the close of the first volume[2] of his *The Social Teaching of the Christian Churches*, distinguishes three types into which men have come to be grouped under the influence of Christianity. There is the priestly sacramental *Church* type, with its central organization of the hierarchy. Here the Church is the principle of universalism and of Christian civilization, and

> she binds herself to incarnate her Divine content in dogma and in the priesthood . . . and claims external and exclusive dominion over the State and over Society, in order to ensure sufficient room for its inward effects of grace.

There is, secondly, the *Sect* type. This was always incipient in Christianity, and, indeed, it is hard to see how there could ever have been any break away from the Jewish Church otherwise. It represents "the principle of subjective personal truth and unity, and of the evangelical standards without compromise". At the same time it is the more exclusive and more powerful principle. Its power in the modern world developed through Lollardy, Lutheranism, and Calvinism. To this type Nonconformity belongs.

1 Public penance, however, was observed in the Church of England down to recent times. This usually followed sentences pronounced by the Ecclesiastical Courts. A common penalty was that of standing at the church door clad in a white sheet. In Scotland, also, the Reformers, following the lead of Knox, had stringent methods of dealing with offenders, and the stool of repentence and sack-cloth were often grim realities.

2 pp. 378-82.

There is also a third type which emerges from the development of the *interplay between Church and Sect.* It is the type of a religious subjectivism which has no external organization and which has a very independent attitude, with widely differing views of the central truths of Christianity.

> It is neither Church nor sect, and has neither the concrete sanctity of the institution nor the radical connection with the Bible.

It combines

> Christian ideas with a wealth of modern views, deducing social institutions, not from the Fall, but from a process of natural development . . . Gradually, in the modern world of educated people, the third type has come to predominate. This means, then, that all that is left is voluntary association with like-minded people, which is equally remote both from Church and sect.

These words, written some years before the Groups came into prominence, are of the utmost interest and significance. They indicate at least one of the parents in the procreation of the Group Movement. They remind us that we must consider the possibility of a type of Christianity which acknowledges no allegiance to the Church either in its ecclesiastical institutional form (as Troeltsch designates it, "the Church"), nor yet in what he calls the Sect form, which latter may tend to become ecclesiastical and institutional in spite of its beginnings. To this type the historic usages and dogmas of the Church will mean little. It will not submit, moreover, to be judged by men. Hence, if this is so, no final verdict can be pronounced on "sharing" merely from the historical survey we have so far made, even though it be acknowledged that the history and experience of the past must count for something.

Can we, therefore, find other grounds upon which to examine this matter? Let us turn to psychology.

C. G. Jung in recent years has developed the distinction between the Introvert and the Extravert in an illuminating way. In introversion, interest recedes towards the subject and does not easily move out towards the object. The introvert thinks, feels, and acts in a way which clearly demonstrates that the subject is the chief factor of motivation, while the object at most receives only a secondary attention. In extraversion the reverse process takes place. For the extraverted person, the objective aspect of things is all-important; action rather than reflection is the predominant characteristic.

Now the Group Movement type is decidedly the introverted type. This alone is no condemnation. The introvert, according to Jung, is to be preferred to the extravert, and probably the majority of religiously inclined people tend to the introverted type. The Group type is decidedly the introverted type, and the person partial to "sharing" is an introvert of a very advanced kind. "Sharing", in

fact, is an attempt to escape from the intolerable consequences of extreme introversion. The Group becomes to the introvert a miniature objective world, albeit a very limited and carefully guarded world, into which he feels it is not only safe to escape from himself, but desirable that he should escape in order to enlarge the boundaries of his suffocating subjectivism.

There are some sentences of Jung in his *Psychological Types*[1] which, though standing originally in quite another context, may very aptly be applied here as throwing much light upon what happens psychologically in this process of "sharing" :

> It frequently happens, when a problem that is at bottom personal, and therefore apparently subjective, impinges upon outer events which contain the same psychological elements as the personal conflict it is suddenly transformed into a general question that embraces the whole of society. In this way, the personal problem gains a dignity that was hitherto wanting; since a state of inner discord has an almost mortifying and degrading quality, so that one sinks into a humiliated condition both without and within, like a State dishonoured by Civil War. It is this that makes one shrink from displaying before a larger public a purely personal conflict, provided, of course, that one does not suffer from an over-daring self-esteem. But when it happens that the connection between the personal problem and the larger contemporary events is discerned and understood, a relativity is established that promises release from the isolation of the purely personal; in other words, the subjective problem is amplified to the dimensions of a general question of our society. This is no small gain as regards the possibility of a solution. For, whereas the rather meagre energy of conscious interest in one's own person was hitherto the only source available for the personal problem, there is now assembled the combined forces of collective instinct, which flow in and unite with the interests of the ego. Thus a new situation is brought about which offers new possibilities of a solution. For what would never have been possible to personal will or courage is made possible by the force of collective instinct; it bears a man over obstacles which his own personal energy could never overcome.

If the truth of the foregoing be allowed, it will be seen that "sharing" might have value for a certain type of introvert whose condition has become acute through his excessive introversion. It may be questioned very seriously, however, if the Group forms an adequate medium for compensation and escape. Does it give a sufficiently strong force of collective instinct? Is it an adequate medium through which the personal problem may find release from isolation into the dimensions of a general question of our society? It may be much doubted. The Group itself is too small. It is too secluded and sheltered. It is too safely guarded from contact with the outside objective world. Indeed, probably the greatest weakness of the Group Movement is that it fails to make this contact sufficiently. And in the average Group at least there is neither

[1] pp. 103-104.

the means nor the technique to lead the individual into the larger world of reality into which it is so desirable that he should be led. So the Group tends to become a small, self-circumscribed society. Within this society each may share with others, and this, it is true, may bring a measure of consolation, a sense of help to troubled souls. But is this easement likely to be more than temporary? What is the final end? Rightly or wrongly, it is said that many cases of neurosis result amongst those who have made much of "sharing". *Prima facie*, this would not be surprising. For if, as has been suggested by the above, the Groups can offer only an imperfect release to the inner conflict and tension of the introvert, then neurosis would be likely to follow. A half-way house may be a comfortable place at which to stop, but all earnest travellers know it may also be a dangerous place.

IV. How does the whole matter work out in practical experience? The present writer hesitates to venture an opinion, partly because of a not very wide first-hand experience of the Groups (which admission, he is well aware, will at once put him out of court with all zealous Groupers), and also because he has not had the opportunity of following up the history of those who have "shared". In listening to "sharing", however, and with all respect for those who have "shared", often with much admiration of their courage, two impressions have frequently been inescapable: either the so-called sins were too trivial to make a fuss about in public, or they were too serious.

If it is not breaking faith to give an example of the apparently too trivial, a woman shared with some forty of us the awful fact that her besetting sin was to do things for her children in order to save her time and probably their own, rather than to let them try to do them for themselves. It was so much easier, to quote her own example, to darn her small daughter's stockings herself than to let the child try to do it and then have to pull it all out and do it over again. What parent does not know that temptation in some form or other? Yet fortunately most people can deal with such everyday trials without running to the Groups for an antidote to

> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart.

The other extreme, the washing of our all-too-dirty linen in public, is worse. Here a concrete example may not, for obvious reasons, though it could, be given. Suffice it to venture the opinion that ministers of religion, to mention no others, have been known to show more courage than good judgment by the revelation of their inner failings in public. The effect upon members of their congregations who hear, or hear of, such revelations should surely be considered. That there is courage, honesty, sincerity—all in the

"absolute", for the sake of argument—no one questions. But may there not also be grievous wounds inflicted upon others who had looked to these "sharers" for their own spiritual guidance and strength? May there not be a taint of future suspicion left, even if sub-consciously, in minds which had once harboured implicit trust? And is this really good? Our faults and failings are obvious enough to our congregations without our advertising them. We may acknowledge that we are miserable sinners like the rest of men; but there is surely no need to inflict extra misery upon those who look to us for help by displaying all our specific sins in the window to the public gaze.

Yet if all this is too severe criticism the writer would humbly stand corrected and penitent. No one can disregard the glowing testimony which many have made as to the value of "sharing" in their own experience. No one can do other than hope that this may prove real and lasting. This paper does not seek to prove that "sharing" never has any value. It only attempts to examine, it is hoped without bias and in all charity, the value of "sharing" as a general practice. And "sharing" is only one item in the life of the Groups. Even though some of us may think this particular custom not beyond criticism, yet we can and surely must gratefully acknowledge the immense good the Groups have done and are doing in some other directions, witness to our personal indebtedness to them for much, and wish them a still wider and better range of usefulness.

RUSSELL E. THOMAS.

ARTICLE II.

IT is no uncommon thing to have contrasts drawn between Jesus Christ and the Apostle Paul. Some of them seem to me wrong, when, for example, men say that the Pauline development of the Galilean Gospel was a perversion of it. Others I believe to be true and helpful, when, for example, men contrast the training, the environment, and many of the methods of the Master and of the Apostle. I propose to start this article by contrasting the self-expression of Paul with the reticence of Jesus.

It should not be forgotten in speaking of Paul's self-expression that we know him mainly through his letters, and it is natural and right to be personal in correspondence. *Acts*, however, strengthens the impression that we get from the epistles that it was easy for Paul to speak and write about himself and his personal experiences. It was natural for him to commend the Gospel by telling men what God had done for him as it was to defend himself before judges by repeating the story of his conversion. This has laid him open to the charge of egoism, but the word may mean anything from the simplicity which talks unoffensively, often most attractively, about oneself to the intolerable self-importance which leaves no room for interest in

anyone or anything else. With the latter the Apostle cannot be seriously charged: the other he had. It is one of the reasons men fell in love with him in his life-time, and one of the reasons why many delight to study him still. He was a spontaneous, effervescent soul who talked without constraint, talked even about intimate and sacred things without diffidence. Not that he would talk to anyone and everyone about holy things, but in the company of understanding friends his lips would be unsealed and the secrets of the inner life would be revealed. "Paul", said Adeney,

> is an egoist in part because his subjectivity is very intense. He is a man of deep feelings, and he cannot prevent his emotions from coming to the surface. His genius is seen in the power he possesses for impressing his own personality on others.

Jesus, by contrast, was reticent. He talked freely but not very personally. One is surprised at the things He said. One is surprised also at what was left unsaid. It is obvious that the Baptism in Jordan was one of the critical events of His life, but He never talked about it. The Transfiguration on the Mount was another outstanding event, but not only did He not speak about it, He charged His disciples to be silent. How often that request was upon His lips—"tell no man!" Even men who had been healed of life-long diseases were charged not to publish it abroad. The report of the Temptation in the Wilderness must have come from Him, but it is significant that it is cast into parabolic form. This reticence marks all His teaching to the multitudes who hung upon His words as He told them parable after parable suggesting great truths which, however, He did not expound. He talked much more freely to His disciples—especially after Peter's confession—but all the time one is conscious of the things that He was unable to say because they could not bear them[1]. And when He instructed them as the messengers of the Kingdom He said emphatically that they were not to give that which is holy to dogs nor to cast their pearls before swine. Gore's comment[2] on that saying is worth noting:

> We are not to shriek the highest truths of religion at the street corner. We are to wait till people show a desire for the deepest things before we offer them religion. There is to be reserve in communicating religious privileges and religious truths.

The emphasis of Jesus is on the shut door and the secret place, on unostentation in prayer, in giving, in fasting. And in this, as in everything, He is the best illustration of the teaching. He frequently went away alone, and no student of the New Testament will minimize the importance of those hours of communion with the Father; but there are no reports of the experiences in the remote places. The last thing one can associate with Jesus is intrusion into the privacy of

1 On this see Dr. T. W. Manson's important book, *The Teaching of Jesus.*
2 *The Sermon on the Mount,* 163.

another's life, or anything approaching religious gossip. The word addressed to Peter who was inquisitive about John and his future is instructive still, "What is that to thee? follow thou Me."

When we turn to apply this to ourselves it looks at first as though it is a choice between the "sharing" of Paul and the reticence of Jesus, and if it were the choice would be obvious. But it is not as easy as that. For one thing human nature is very complex; and for another thing words are deceptive symbols.

There is a time to speak, when silence is sin. To be silent because we are proud is to convict ourselves; and it is pride that often seals our lips. If others humbled themselves first we might bring ourselves to confess even before rather superior neighbours, but we are not prepared to sacrifice self-respect before all and sundry. Akin to pride is fear, and fear takes many forms. There is the fear of ridicule, of being misunderstood, of making pious pretentions. We Britishers have a tremendous respect for "good form" and would rather have our tongues torn from their roots than offend its unwritten code. This means not only failure to accept opportunities for witness; it means unhealthy secretiveness, and sometimes morbid brooding on things that develop to alarming proportions because they are not dragged into the light of day. Psychologists insist on the danger of repression, and tell us of tragedy after tragedy caused by this unhealthy bottling up of explosive matter; the hour comes when it can be bottled up no longer, and then there is a good deal of wreckage. Any minister who has had contact with men and women can tell the same sort of story. There was a time when I pleaded earnestly for something in Protestantism to correspond to the "Catholic" Confessional (without, of course, the "Catholic" dogma). It was not because I wanted to imitate; it was because I was greatly influenced by the case of a young man who got himself into difficulties and found that to throw himself in front of a train was the easiest way out. I felt then and I feel still that that life might have been spared had there been someone to whom he could have unburdened his mind. There *is* obviously a time for sharing—for sharing our best and our worst experiences—for open confession of what Christ has done for us, and of what we have failed to do for Him. The Church is suffering, and we as individuals are suffering, from silence. We are tongue-tied even when our hearts tell us we ought to speak.

But promiscuous sharing of all sorts of things with all sorts of people would be even more disastrous than this reticence. For one thing it would mean a vast extension of self-righteousness. Some elect souls, like Paul, would escape the blight of hypocrisy. They would speak so sincerely and so fittingly that no one would charge them with spiritual pride. But they would be copied by others with less experience and less sincerity, who would, however, not wish to be less impressive. The last thing they would willingly do would be

to speak untruths, but the heart is deceptive, it is easy to exaggerate, especially in a company where certain words and phrases are expected. Let that develop for a time, and honest men will beat their way back to secretiveness again rather than fall into temptation. Every amateur photographer knows that while it is possible to have under-exposure and over-development, it is equally possible to spoil a negative through under-development and over-exposure. The danger of over-exposure in religion is obvious.

It would be interesting to discuss the saints of history and the best men we have known personally with reference to this question of reticence or readiness. We should be able to speak of some who were as spontaneous as Paul. Bernard of Clairvaux was not tongue-tied. John Wesley wrote many very intimate letters, especially to his mother, and had some frank conversations, especially with the Moravians. William Booth and his great-souled wife found sharing as simple as singing, and expected other people to find it easy too. They were in their element at testimony meetings, and when they corresponded with their children they could discuss the secrets of the spiritual life as naturally as artists discuss the merits of pictures. But the saints are not all like that. As Dr. George Jackson wrote years ago:

> Set a Presbyterian shepherd from the Lowlands of Scotland in a prayer-meeting of Methodist fishermen in Cornwall, and he will be outraged by what will appear to him little better than a profane burlesque. Reverse the process, and the Cornish Methodist will feel as though he has been choked by the stiff and starched proprieties of the Presbyterian meeting-house. Yet, if the question be asked to which man religion is the more tremendous and ever present reality, many who know both will not hesitate to give their vote for the Lowland shepherd.

There appeared recently a volume entitled *Great Christians* containing essays on some of the finest characters of recent times. My impression is that if one went through those forty chapters carefully one would find reticence at least as conspicuous as facility in sharing. And if we were to speak of the individuals we have known best and by whom we have been most influenced might not the result be the same? Emerson said:

> That which we are, we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which were never voluntarily opened. Character teaches over our head.

It is probably true to say that no Free Church minister in recent years has exercised a greater influence for good in the West of England, and few in any part of the country have left a more definite impression of saintliness, than Arnold Thomas of Bristol; but I have never known anyone more reticent. Not only was he not inquisitive about personal things, he would not invite confidences, he would no

more expect men to open their inmost selves to him than he would expect them to show him their love-letters. He would no more talk about his own hours of spiritual bliss or woe than he would talk freely about the problems of sex. It may be left an open question whether this was his weakness or his strength; the fact remains that he would have been greatly distressed by our present frankness.

The conclusion of the whole matter surely is that we must live our own life and give the utmost liberty to others to live theirs. We have long ago recognized the necessity of diversity in forms of worship, in credal statements of faith, in Church government, and in spiritual experience. Let us not fall into another demand for uniformity. But we must be honest with ourselves. We must enquire if our sharing, such as it is, is perfectly sincere, never exaggerated, or over-coloured, or said with more confidence than we feel. We must enquire if our lack of sharing, if we are among the reserved, springs from pride or fear or excess of caution. "Let a man examine *himself*"—there are plenty ready to examine their neighbours. He must examine his thought-processes and conclusions and overhaul them ruthlessly. He must examine his preferences and antipathies, his failures and his successes, his speech and his silence. If coming to know himself he confesses his faults and seeks Divine help to amend his life, he need not worry about his influence. That can be left to look after itself.

FRANK H. BALLARD.

THE REGNAL LEAGUE.

How can we hold youths and young men to the Church? A different answer is given by each succeeding generation. At one time it is the P.S.A. and Brotherhood; at another, the Christian Endeavour, a Young People's Guild or Fellowship, a Lecture Society or Men's Institute. But different organizations wax and wane, and new forms of service have to be sought for the changing times.

We are told that 90% of the young men of this country are outside the churches, and that there is a leakage of 80% of our young people from the Senior Department of the Sunday School. The Boys' Brigade exists for lads from 12 to 18, after which they must leave their Company. What seems to be lacking is a bridge between the school and the church. It may prove of service to state clearly what has been the most effective bridge in an increasing number of churches. That bridge is the Regnal League.

This League stands for the all-round life, physically, mentally, and spiritually. Every member is pledged to take some form of physical exercise, to mental development for the sake of others, and to religious worship. He takes the following vow:

> Before Almighty God, the Giver of all true life, I freely vow that I will endeavour to be a true brother to every other member of the

> League; not allowing myself by envy, malice or jealousy, to do injury to anyone; to take care of my body, and withhold myself from every vice, and seek to develop my mental gifts for the sake of others. In this vow my honour is bound up. With the help of God I will live the true life.

The League comprises Outer and Inner Circles, and this vow is taken by a candidate for the Outer Circle—a group of young men which meets once a week to discuss matters of life and conduct, work and play, religion and science, and other subjects in which the youth of to-day is interested. The meetings are open to non-members; all sit round in a circle in a free and easy atmosphere which encourages all to unbend and speak their minds with liberty. Evenings with different programmes are arranged, but in the form usually of discussion with an educative note, rather than simply entertainment. A member will tell us what is the nature of his daily occupation, or a discussion will be held on "My favourite book in the Bible" or "India", or "Unemployment". A Regnal circle is thus not an ordinary religious meeting, nor is it simply a social club. The spirit of comradeship is prominent, and a stranger feels it is "something different". It draws out the silent youths and matures the half-experienced.

To commence a circle it is necessary to obtain the names of six or more young men, usually of 18 or over, who desire to join. There is an Initiation Ceremony, which is a religious service in which the vow of loyalty is taken. Three officers are appointed—the Steward, the Secretary, and the Roll Secretary, and often also a Treasurer. The Steward is the chairman and leader, and must arrange the Initiation, in which exhortations are given by himself and four other Counsellors. A prayer is offered and the candidate, placing his hand on the Bible open on the table, takes the vow. There are no Presidents or fancy officers of any kind; a minister is *ex officio* an ordinary member, though he is usually initiated in the customary way. The officers are changed every twelve months and the circle is self-governing. Herein lies one of the chief secrets of the League's success. Youth desires to express itself and to learn by experience how to govern itself. Regnalism provides the opportunity, for the young men run the circle entirely themselves, though there are usually one or two slightly older members ready to give a little quiet counsel at critical moments. Regnal gives a free hand to youth, controlled by a strong vow. No one is placed on a pedestal, and all are treated as comrades and equals. Youth likes not only to ask questions, but also to answer them. It does not want to listen to older people all the time. It wants to lead and to do something. In the process it may make a few mistakes, but it learns by its mistakes better than from *ex cathedra* pronouncements.

It will be observed that the basis of the Outer Circle is fairly broad. After some months a number of the members will desire to go deeper and further, and to pledge themselves conclusively to the Christian life and to Church membership. This leads them to become members of the Inner Circle, which they cannot join unless they are so elected by members of the Outer Circle. An interviewer is appointed—usually the minister—and his report that the interview was satisfactory must be given before election can take place. Every member of the Inner Circle thus is, or promises to become, a Church member, but he still attends the Outer Circle meetings as before. In our own church the "Inner" meets once a month—on the first Sunday of the month at 8 a.m. at the church. There is also an Initiation Service for new members of the "Inner", and papers are read in turn by each member on some phase of Christian discipleship. The meetings are strictly confidential, and no minutes are kept. The circle sits round a table, and always kneels for prayer. Sometimes a Centre Man is appointed who is the confidant of all, and who represents the innermost of the three circles which form the badge of the League.

The origin of the League takes us back to the War days, when the Rev. Donald Standfast, a chaplain at the front, gathered a group of soldiers in an upper room for discussions after Sunday services. These soon overflowed into the week-days, and a circle was formed in which the ideals of the League were formulated. This idea spread throughout the Army, till circles were formed in more than half the divisions of the British Expeditionary Force in France. Although "Padre", as Donald Standfast is called in the League, is a Methodist minister, the movement is in no sense confined to that denomination, and some of the strongest circles are in Congregational Churches.

If personal experience counts for anything, let me ask: What has the League done for my own church? It has brought a band of eleven young men into Church membership at a single Communion service. It has built a bridge between the Boys' Brigade and Sunday School, on the one hand, and the Church on the other. It has bound our young men together in a high-hearted comradeship, drawn them closer to the minister, and led not a few directly to Christ. It has led to the formation of a Ladies' Regnal Circle along exactly the same lines—for the League has also a Women's Branch. It has caused twenty-five young men and women in our Circles to go out into the open-air last summer and speak in the streets of the city, giving their personal testimony on "What Christ means to me". Not one of them had ever spoken in the open-air before. If the Circles had done nothing else but give that public witness for the Christian life and for our church, we might well thank God for the League.

Those who desire further information on the League should write to the General Secretary, the Rev. A. H. Meek, Regnal House, 6 Eccleston Street, London, S.W.1.

J. Stanley Perkins.

ON LIFE AND BOOKS.

A LITTLE BIT OF ENGLAND.

Mary Webb: Her Life and Work. By THOMAS MOULT. Cape. 5s.

The Works of Mary Webb uniform with the above:

Gone to Earth. Introduction by JOHN BUCHAN.
Seven For a Secret. Introduction by ROBERT LYND.
Precious Bane. Introduction by the Rt. Hon. STANLEY BALDWIN.
The House in Dormer Forest. Introduction by the Rev. H. R. L. SHEPPARD.
The Golden Arrow. Introduction by G. K. CHESTERTON.
Armour Wherein He Trusted. Introduction by MARTIN ARMSTRONG.
Poems and The Spring of Joy. Introduction by WALTER DE LA MARE.

The Lonely Plough, The Splendid Fairing, The Trumpet in the Dust, The Old Road from Spain, Crump Folk Going Home. By CONSTANCE HOLME. World's Classics. Oxford Press. 2s. each.

England has always had those, poets and novelists, who have known and lauded the teaching power of nature. Wordsworth, of course, took all nature for his province, though he learnt most from his beloved Lakes. Matthew Arnold cried, "One lesson, Nature, let me learn of thee," and a little bit of land teaches men in many different ways. Thus from a small garden the lesson we have recently learnt in a manner so painful that we shall never forget it is the vast prodigality of nature. Last year that garden contained one sycamore tree: this year it contains 2,142,857 sycamores—I am not sure about the units figure, but certainly a minimum of 2,142,857. While steps have been taken to deal with the two million, the 142,857 give every sign of being recurring.

The other day I saw Ponsford and McCabe at Lord's; obviously there wasn't much about twenty-two yards of green turf that they didn't know. To-day I saw Bradman, who seemed to know not only the twenty-two yards, but every square inch of the surrounding territory. In the interval I saw less well-known men playing on a less well-known wicket. Some things about it ought to have been evident ere a ball was bowled. It was soft and lifeless, and utterly irresponsive to spin; even a Larwood could not have made speed from the turf, nor could Grimmett or Freeman have made the ball turn at all quickly. No wicket in this world will ever be easier to bat upon, but the batsmen knew so little about it that twenty of them fell in three hours or so for 125 runs.

But it was not of gardens or of wickets that I set out to write, but rather of novelists who get to know a little bit of England. They become part of it, and it of them: when they describe it, or life in it, you know that they write of that which they have themselves known and felt. Mr. Priestley's Bruddersford in *The Good Companions,* his Bradford in *English Journey,* is the most recent case in point, just as Hardy's novels will stand for all time as the supreme illustration of one who made a parcel of "the precious soil of England" his own. There are many others of whom the same thing is true: Trollope knew his Barchester, and did you not know that Mr. Walpole lived in and loved Lakeland, you would be confident of it as you read the Herries saga. In *Wuthering Heights* the winds whistle over the bleak moors and through the bones of men and you feel instinctively that Emily Brontë fought those winds as she trod the heather and heard them shriek round the gravestones about the Haworth parsonage.

Two women of our own time, one still alive, have made a district live in their novels. Their names stand at the head of this article together with

most of their works, and I am writing these pages in case any of my readers should not know them, for I should like them to share the pleasure I have had in reading them in recent months.

Constance Holme's first novel, *Crump Folk Going Home,* was published in 1913, and it has just appeared in the "World's Classics." The other day I read in a trade paper :

> A Leeds bookseller has sold 3,190 copies of Constance Holme's *Lonely Plough.* This firm placed an order for one thousand copies of *Crump Folk Going Home* by the same author . . . .

Why is this? Largely, I believe, for the same reason as *The Good Companions* was a best seller. Here are books that are human without being salacious; they deal with real life but recognize that realism is not necessarily sordid and that there are other things in life than sex. Constance Holme knows her Westmorland inside out : the tide rushing into the bay, the strange dooms attached to sheep or trees, the wrestlings and the sheep-dog trials, the land agent and the younger son, all these are there.

While some of Mrs. Holme's books end sadly—*The Splendid Fairing, The Old Road From Spain,* and *The Trumpet in the Dust*—yet she does not penetrate so near to the heart of things as does Mary Webb; there is not the same profound knowledge of suffering and of its place in life. But she has two outstanding qualities :

(1) I know few novelists with the same power of restraint, of holding things back, arousing interest, creating suspense. We read many pages of *The Trumpet in the Dust* before we know what is the good news the post is expected to bring to the old lady, and many more before the news arrives, and we are kept agog with wonder all the time.

(2) The power of describing "Cats," for some of her women cannot be otherwise labelled. Eliza in *The Splendid Fairing,* Emma Catterall in *The Trumpet in the Dust* are masterpieces in this *genre.* Indeed, Mrs. Holme knows as much about the weaknesses of her sex as Miss Delafield, or as Mary Webb's old Jonathan Makepeace, who argues about the signpost of "The Mermaid's Rest," locally called "The Naked Maid,"

> Paint the wench out, I say, or paint a bodice in. It draws the eye like that. It's bad for the lads. For till they get married and find out what a poor ornary thing an 'oman is, the lads think she's summat grand and curious.

Mr. Moult's discerning and informing sketch determined me to read all the works of Mary Webb. I had been put off for some time by what seemed to me to be a stunt which followed on Mr. Baldwin's panegyric, but now I gladly acknowledge that Mr. Baldwin's praise was amply justified, and that the encomiums of the introducers of the various volumes are altogether deserved. When Mr. Buchan writes of her style, "If that is not the true magic, I do not know where to look for it," and Mr. Baldwin calls her work "a revelation of earthly beauty in one bit of the England of Waterloo," and their homage is but part of a chorus that does not decrease with the years, we can be assured that Mary Webb will not disappoint us.

What Westmorland is to Constance Holme, so is Shropshire to Mary Webb. She loved this little bit of England and understood it, its charm and allurement, its traditions and superstitions, its climate, using the word in its widest sense. Mary Webb found the world "a place of almost unbearable wonder." As a child she remembered "standing awestricken at the strange beauty of a well-known field in the magic of a June dawn." She knew "the subtle influence of surrounding woods," but she had something more than "the soul of the poet and the observation of the artist." Indeed, a poet I cannot believe she was, for her verse rarely sings; but there is

poetry in her prose. She was a mystic, a creature of earth to whom both earth and heaven spoke, and she was conscious of the power of those elemental forces of nature, mighty and mysterious, which are more than material, as they are more than spiritual—"Summat strong and drodsome, as drives us all," as Hazel Woodus says to Reddin in *Gone to Earth*. Here is a description of a mystical experience of Prue Sarn—of "most powerful sweetness":

> Only this was not of the day, but of summat beyond it. I cared not to ask what it was. For when the nut-hatch comes into her own tree, she dunna ask who planted it, nor what name it bears to men. For the tree is all to the nut-hatch, and this was all to me. Afterwards, when I had mastered the reading of the book, I read:—*His banner over me was love*. And it called to mind that evening. But if you should have said, "Whose banner?" I couldna have answered. And even now, when Parson says, "It was the power of the Lord working in you," I'm not sure in my own mind. For there was nought in it of churches nor of folks, praying nor praising, sinning nor repenting. It had to do with such things as bird-song and daffadowndillies rustling, knocking their heads together in the wind. And it was as wilful in its coming and going as a breeze over the standing corn. It was a queer thing, too, that a woman who spent her days in sacking, cleaning sties and beast-housen, living hard, considering over fardens, should come of a sudden into such a marvel as this. For though it was so quiet, it was a great miracle, and it changed my life; for when I was lost for something to turn to, I'd run to the attic, and it was a core of sweetness in much bitter.

And here is another of the tremendous elemental forces at work:

> In the sifting moonlight brilliant eye met brilliant eye. A vitality greater than their own rushed through their veins and pounded in their breasts. They could no more help themselves than slaves bound for sacrifice on Druidical altars. They were bound for sacrifice on an altar older than mythology: the altar of one who reigns in fold and field, in town and village, in the castle and the hut, who is merciless and arrogant; at once lovely and hideous; who wears the garb of every creed and sect, but belongs to none; who hates virginity; who will be worshipped as long as there remain in the world maids and men; but whose worship is mysterious as the forest, and whose name is unacclaimed of any worshipper—for her name is unknown. She has lust in her treasury as well as love; yet, because of her deathless, keen, miraculous vitality, she is clean. And such is her witchery that those who have lived and loved without having known her feel cheated. But those who die in her arms are content as if they already lived in Paradise.

Of the core of sweetness in things bitter, of the tragedy of life, and the tears at the heart of things, Mary Webb has much to teach. In fact, she is one of the modern novelists from whom preachers can learn a great deal. I should recommend them to begin with Mr. Moult's study, and then to read *Gone to Earth,* leaving *Precious Bane,* incomparably the greatest of the novels, until the appetite has been whetted. And let them take Constance Holme away on holiday.

While England can grow those who love its countryside, and can transmit their love, she will continue to produce good literature. And she will do so as long as there are those who cry, with Mary Webb:

> Let us away, out of the murky day
> Of sullen towns, into the silver noise
> Of woods where every bud has found her way
> Sunward, and every leaf has found a voice.

ALBERT PEEL.

FOREIGN REVIEWS.

GERMANY YESTERDAY, TO-DAY, AND TO-MORROW.

Among recent books dealing with Germany by far the best exposition is Dr. C. S. Macfarland's *The New Church and the New Germany* (Macmillan, 10s.), a well-documented account by a well-informed American of the developments which have taken place since the Nazis decided to incorporate the Church in the "totalitarian" State. Dr. Macfarland has recently visited Germany, and interviewed not only the Chancellor, but most of the religious leaders, including Barth, and his survey will be of great service to English readers.

The German Catholics were badly "let down" by Rome when the Concordat (the text forms an Appendix in Dr. Macfarland's book) with the Reich was signed on 20th July, 1933. It was soon found that the Papacy had played into Hitler's hands, for in every way the position of Catholic youth was made intolerable. It has remained for one of the Catholic Archbishops, Cardinal Faulhaber, of Munich, to sound a trumpet call comparable to that of Karl Barth on the Protestant side. The Advent sermons on the Old Testament and its fulfilment in Christianity, preached in Munich, have now been translated under the title *Judaism, Christianity and Germany* (Burns, Oates, 2s. 6d.). The cleverness with which they undermine the "Aryans" is only equalled by the boldness with which they oppose the glorification of the State.

> The Fatherland will be better served by upright disciples of the Gospel than by warlike ancient Germans . . . . An apostasy from Christianity, a relapse into paganism, would be the beginning of the end of the German nation.

Mr. James Murphy's *Adolf Hitler* (Chapman & Hall, 3s. 6d.) is disappointing, though it contains much useful information. Mr. Murphy, when he is not putting a blind eye to the telescope, sees Hitler through rose-coloured glasses: there is next to nothing, for example, about the cruelties of concentration camps and Jew-baiting. The last chapter is a translation of Hitler's speech to the Reichstag on 17th May, 1933.

Germany Reborn (Mathews & Marrot, 2s. 6d.) is the apologia of General Goering, who tells us that he is President of the Reichstag, Prime Minister of Prussia, Prussian Minister of the Interior, and Air Minister. Adolf Hitler is the Leader (with a capital "L"), "a keen logical thinker, a really profound philosopher," whose "iron will" and "wonderful political instinct" have made him not only the saviour of Germany, but "the first guarantor of European peace." General Goering's adulation seems a bit overdone, and the way he speaks of himself makes us wonder whether in his heart of hearts he does not believe he could fill the bill even better than the Leader he praises so fulsomely. Perhaps the paragraph which best summarizes this sketch of the rise of the Nazis to power—with carefully selected facts and no mention of barbarities (concentration camps are again not so much as mentioned)—is this:

> The great error of the previous system of liberalism was to imagine that people wanted to govern themselves, to lead themselves. No, the people want to be led and to be governed; and, to be true, the people demand one thing, and that is that their leaders should be possessed with the sacred conviction that all their work and strength must be dedicated solely to the advantage and the good of the people. And the German people know that the longed-for and inspired leader is Adolf Hitler!

Many of Jacob Wassermann's novels have been reviewed in these pages, and it is sad to think that there will be no more of them. *My Life As German and Jew* (Allen & Unwin, 7s. 6d.) is a translation of the German work published in 1921, with a long section written specially for the English edition twelve years later. Wassermann was born in Bavaria in 1873; he wanted to be both good German and good Jew, but found it to be impossible. His autobiography paints a striking picture of the degradation and persecution to which the Jews were subjected during his youth. It shows that long before the outbreak of Nazi persecution the Jews in Germany, even those who loved Germany, had to endure much.

Dr. Oswald Spengler's *The Hour of Decision* (Allen & Unwin, 8s. 6d.), now translated from the German, is "Part I: Germany and World-Historical Evolution." It fits the present outlook into the writer's scheme of civilizations, and finds the only hope in "the education of Europe up to the *Prussian* standard," where economics must only not be subservient to policy, but be "disciplined by a powerful State."

Against the rising tide of colour and of the proletariat, Germany, "least exhausted of the white world," can alone stand—England is specially decadent—and she will be the saviour and regenerator of the world. One or two sentences from these vigorous pages will suffice to illustrate the argument:

> If few can stand a long war without deterioration of soul, none can stand a long peace.
>
> The League—that swarm of parasitic holiday-makers on the Lake of Geneva.
>
> Formerly the wages of Birmingham, Essen, and Pittsburgh provided the world standard, but now this is given by the coloured wages of Java, Rhodesia, and Peru.
>
> To those who were born about 1890 the sight of a really commanding figure has been denied.

EDITOR.

Die Formgeschichte des Evangeliums. von MARTIN DIBELIUS. Tübingen: 1933. Zweite neubearbeitete Auflage. J. C. B. Mohr.

In the study of the Gospels there seems to be no finality. When the theory of the two sources of the Synoptics, *Mark* and *Q*, had become firmly established, it was carried further by Dr. Streeter in adding to these two sources, a source peculiar to each of the evangelists *Matthew* and *Luke* (*M* and *L*). Here textual criticism was recognized as a factor; and the sources were localized. But scholars have been going beyond this literary criticism, and have been minutely analysing the contents of the traditions which lie behind the literature.

A pioneer in this new path of investigation, Dr. Martin Dibelius, has just brought out a new revised edition of his work *Die Formgeschichte des Evangeliums*. Of this new development Dr. Vincent Taylor has given an account in his book, *The Formation of the Gospel Tradition*. It is assumed that the evangelists have used not one definitely fixed tradition, but a number of scattered traditions of the sayings and doings of Jesus current in the Christian Churches. The object of the new method is to determine the literary *form* of each of these traditions, affected as it is by the religious purpose or motive in the witness and work of the church. The starting point is the *preaching* of the Gospel; for the occasion for the formation of these traditions was not a theoretical biographical interest, which because of the vivid expectation of the impending Second Advent did not exist, but a practical hortatory purpose—to win converts for the Christian faith. To enforce the teaching, traditions of the words and works of Jesus

were used. These, when their form depends solely on this use, Dibelius calls *paradigms*. When an interest in the story expands the tradition, he describes the composition as a *novel;* when the motive of a story is the exaltation of a hero, it becomes a *legend*. Analogies for these two forms —*novel* and *legend*—are found in Rabbinic, Greek, and early Christian literature. How *Mark* "collected" these three types of tradition is then described. These traditions were fragmentary; but to this *the story of the Passion* offers an exception—a proof that for the Church the dominant interest was in the death and resurrection of the Lord. To this also the author maintains his critical attitude. An interest in the *teaching* of Jesus, which is quite subordinate in *Mark,* appears in *Matthew* and *Luke* dependent on the source Q. In the tradition of the teaching (*parainesis*) Dibelius recognizes a closer adherence to what was originally spoken. Recognizing the *mythical* element, in which the exaltation is that of a divine being, in contrast with the legendary concerned with a human, he finds it in only a few passages, and expressly excludes that tendency from the traditions generally. In the conclusion on *Form, History, and Theology,* a greater historical value is assigned to the tradition than the headings of the chapters, *novel, legend, myth,* would have led one to expect. Interesting and valuable as is the detailed discussion of the contents of the Gospels as derived from these varied forms of tradition, what will be of most importance for most readers will be the estimate of the trustworthiness of the record of the Gospels as history which the volume offers. What the tradition preserves, the author holds, is the word and work, *not of a god, but of a teacher* (p. 266). In Paul's letters the God-myth begins, and is continued in the Fourth Gospel. The tradition was, however, *conservative,* the chronology not allowing any possibility of the perversion of the picture of Jesus (p. 293).

While the author nowhere disclaims the Apostolic Faith, which the Christian Church still holds, and we may assume that he shares it, yet the treatment of the tradition in this volume does not leave an adequate and solid historical basis for it in the Synoptic Gospels. Although the tone is moderate, and the attitude reverent, one often is led to wonder why the historical character of words or works is challenged when there seems to be no sufficient reason, and how the critic can be quite so sure as to what Jesus can or cannot have spoken or done. The differences among those who follow this method show that, however valuable this study of form may be, it is by no means infallible, and will not by itself solve the problem of the historical basis for the Church's faith in Jesus Christ as Saviour and Lord. If faith not only preserved, but also modified, the tradition, what were the facts which made the faith? One merit this method has: it carries criticism further back than any of the literary sources, and so brings us nearer to the facts themselves, and into closer contact with the thought and life of that community, for the creation of which these facts must have been sufficiently significant and potent. A study of the Gospels, however pursued, cannot finally solve the problem that for a society spreading unto the ends of the earth, and preserving its continuity throughout the ages, Jesus Christ was, is, and shall be the Revealer of God and Redeemer of men. While this consideration may be urged in arrest of any hasty judgment, it is not intended in any way to depreciate the value of the patient and honest, learned and thoughtful, labours of scholars such as the author of this volume.

Alfred E. Garvie.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London and the date* 1934 *unless otherwise stated*).

The Four Gospels, a New Translation. By C. C. TORREY. Hodder. 10s. 6d.

To *N.T.* scholars the interest of Prof. Torrey's book will lie less in the translation itself than in the essay on the origin of the Gospels, which he has appended to his version, and the notes on passages where he has deserted the Greek text in favour of what he believes to be the Aramaic original behind the Greek. It should, however, be said that the translation reads very well. The style is simple without being over colloquial, and dignified without being archaic, a combination of qualities not easy to achieve, as anyone who has tried his hand at the job will acknowledge. The places where the translator has followed his reconstructed Aramaic text rather than the Greek are marked in the translation and discussed in the notes.

The essay on Gospel origins opens with a really spirited discussion of the well-worn question of Semitisms in the Greek Bible (*LXX* and *N.T.*). Here Prof. Torrey makes a very strong case for the view that the peculiarities of diction are to be explained as due to the fact that the writers are translating *faithfully* from Semitic originals. It is important to remember in this connexion that those who gave us the Greek Bible were dealing with what was believed to be matter of divine revelation of supreme importance to mankind, and that, therefore, the highest degree of literal accuracy in translation was demanded. Now it is just in such circumstances as these that the idiom of the original is most likely to appear in the version. Consider, *e.g.*, this piece of English, printed and published forty years ago :

> Satiate yourself with talking; for at all events you will assuredly some time or other cease from speaking of your very dignified empire, and will appear supremely ridiculous.

All the words and phrases are English ; but would any Englishman write a sentence like this of his own accord? The truth is that it is "translation English", and its awkwardness arises from the fact that it is a literal rendering of an "underlying Greek", *viz.*, Aristophanes's *Wasps*, 603f. Prof. Torrey's contention is that a similar explanation accounts for the peculiarities of the *LXX*, and will account for the peculiarities of the four Gospels and the first part of *Acts*.

With regard to the Gospels themselves Torrey holds that they were all originally written in Aramaic, and primarily for Jewish readers. *Mk.* is dated in the year 40 A.D., *Mt.* a little later, *Jn.* and *Lk.* about 60 A.D., and probably in that order. These Aramaic documents were then translated into Greek, the synoptics in the order *Mk., Mt., Lk.* The translator of *Mt.* used the Greek version of *Mk.*, and Luke, who translated his own Aramaic gospel, employed the Greek versions of *Mk.* and *Mt.* In this way it is thought that justice can be done to the hypothesis of original Aramaic gospels *and* the facts revealed by synoptic criticism.

It is not possible, in the limits of a review, to examine this theory in detail; but one or two observations may be made on it. (a) It is an extremely complicated and cumbrous process that is postulated. (b) One would have expected that the translator of *Mt.* would have been in a better position than we are to correct the mistranslations in Greek *Mk.*; but this is not apparently the case. The mistranslations of Greek *Mk.* are reproduced in Greek *Mt.*, as Torrey himself says in his note on *Mt.* 14^{2} (p. 293): "The translator of *Mt.* follows the Greek of *Mk.*, as usual." (c) It is difficult to suppose that Luke, with *Mt.* 23^{26} before him in Greek, could have perpetrated *Lk.* 11^{40}. These are not the only points that might be raised; but they are enough to show the difficulty of following Prof. Torrey's theory. To the present writer it seems more likely that we have to do with Aramaic sources rather than Aramaic Gospels.

The notes on the new readings are full of extremely interesting and valuable suggestions based on a rare knowledge of Aramaic. Some, as for example, that on *Mk.* 7^{3}, are brilliant: all will repay careful study, even in those cases where one cannot accept the offered solution. A case where Prof. Torrey's alteration seems arbitrary and subjective is *Mk.* 1^{43}, with which go *Mk.* 3^{5}, *Jn.* $11^{33, 38}$. But here again detailed examination would take us beyond all reasonable limits for a review, and it must suffice to say that to anyone who is interested in Gospel study from the Aramaic side the chief complaint to be made against the notes is that their author has not given more of them. One hopes that there may be still more to come. For what is already given we are very grateful. Once again it has been shown how much can be contributed to the elucidation of the Gospels by a scholar who thoroughly understands Semitic speech and Semitic modes of thought; and it is to be hoped that this work will have the kind of reception that will encourage Prof. Torrey to publish yet more out of his stores.

T. W. Manson.

St. Paul and His Writings in the Life of To-Day. By Edith Ratcliffe. Allenson. 5s.

Paul: His Heritage and Legacy. By Kirsopp Lake. Christophers. 6s.

Miss Ratcliffe continues her good work of interpreting the *N.T.* to the present day and generation. She sketches the life of the apostle without entering into the uncertainties of chronology or the perplexing questions of the authenticity and place of origin of the Prison Letters, and gives an account of the circumstances under which the various epistles were written. She has read much modern literature on the subject and acknowledges her indebtedness to the experts like Professors Dodd, Anderson Scott, H. A. A. Kennedy, and Glover. Perhaps the most useful part of her book is her examination of such words and phrases as Predestination, the Wrath (of God), Propitiation, "the earnest expectation of the Creation," and the summary of Paul's leading ideas. It is not a great book—the writer does not claim it as such—but it should be useful in the hands of a Bible-class leader, and awaken or re-awaken interest in its subject. The questions at the end of each chapter ought to fulfil their purpose of leading to further study.

If Miss Ratcliffe provides milk for babes, Prof. Lake furnishes solid food for adults. The book falls into three parts:—I, The Heritage (Israel and Judaism, Jesus, the Apostles, the Gentile World); II, Paul (Paul and the Jews, Paul and Regeneration, Inspiration and Mysticism); III, The Legacy (Theological and Psychological Difficulties, Ethical Difficulties). How far his standpoint is removed from that of Miss Ratcliffe and her school the following sentences will show:—

> Early Christianity is a closed chapter. It presented solutions for the problems of its own day, and by so doing set new problems for the future to face . . . . *Nothing is gained by trying to modify the meaning of an ancient writer so as to suit modern conditions* . . . . The Christianity which will survive is neither St. Paul's teaching about Jesus, nor that of anyone else, not even of Jesus himself, but that which is evolved in each generation by the spirit which animated Jesus and Paul in theirs.

Dr. Lake agrees with Prof. Burkitt that the Church of to-day has to face moral rather than theological problems.

> So far as theology still lives it is not concerned with such details as the Virgin Birth and the Ascension, but rather with the fundamentals of philosophy, both phenomena and values.
>
> To-day the moral code of the church as it stands fails to satisfy the demand for guidance made by a new and inquiring generation. That is not because youth is asking for a lower or laxer code, but because it desires one which will have the authority of truth rather than the sanction of authority.

Among the subjects touched on are Cosmology and Christology, Evil—crime, vice and sin, and the three constantly recurring current problems of Sex, Force, and Wealth. There is no padding in the book and the thought is as fearless as the style is lucid. A truly stimulating volume.

A. J. Grieve.

Schleiermacher and Religious Education. By A. R. Osborn. Oxford Press. 7s. 6d.

Schleiermacher died in February, 1834, and the hundredth anniversary of his death has already been marked by the publication of several books bearing on the man and his teaching. Notable among these is a very comprehensive study of his *Religionspädagogik* by Erwin Wissmann, and this now has a very worthy counterpart in Mr. Osborn's somewhat shorter but thoroughly sound and adequate exposition of the same subject. It is not generally recognized how large and original a contribution Schleiermacher made to the study of religious education. In his earlier days he had had himself considerable experience in instructing children in religion, and had found himself greatly dissatisfied with the educational methods of the church of his day. Mr. Osborn makes the high claim that he did for religious education in his own time very much what Pestalozzi, Froebel, and Herbart did for general education, and his book gives ample evidence that the claim is justified.

Schleiermacher approaches the subject of religious pedagogy from three different standpoints : first, as a philosophical question, of which he treats in his ethics, secondly, as a problem connected with the nature of religion, as set forth in his Discourses and Soliloquies, and thirdly, as part of the work of the Church, which he treats in his practical theology. His general standpoint, Mr. Osborn says,

> rests on certain propositions: that there is in every child a natural disposition towards religion, and this disposition will unfold itself if it has a right environment and stimulus, that there are certain genetic factors which the educator must recognize and foster, that by reason of its essential nature there can be no communication of religion, but that the slumbering germ of religious life may be stimulated to growth.

These words indicate at once both the strength and weakness of Schleiermacher's position. As might be expected, he works out his thesis on theological rather than on psychological lines, though he never departs very far from his fundamental position that "genuine education consists of three parts ; we must set right, regulate, and instruct the children." That

Schleiermacher was in this matter very much in advance of his time is well brought out in Mr. Osborn's chapter on "The Development of Personality." All that he has to say about child nature, the influence of parents and the home, and the imparting of religion through the Old and New Testaments, and the discipline of the Church, is well worth the attention of all who are concerned with religious education in these days. A great deal of Schleiermacher's teaching recalls Bushnell's *Christian Nurture*—another much neglected work on Christian education which was far in advance of its time. Mr. Osborn has carefully collected all the scattered references to religious teaching in Schleiermacher's works and correspondence, and his book is a worthy tribute to the memory of the father of modern theology as well as a real contribution to the study of a subject the importance of which the Christian Church is only beginning to recognize.

W. B. Selbie.

The Nature of Revelation. By Nathan Söderblom. Oxford Press. 8s. 6d.

The modern recoil from subjectivism in religion has led to renewed interest in the subject of revelation. Many years ago Archbishop Söderblom began to write on the subject and made a most notable contribution to it in his book, *The Living God.* This has now been followed by the present smaller work, which is a translation of several articles on the subject of revelation brought up-to-date by the author just before he died. The book falls into three sections: "The Religion of Revelation," "The Portals of Revelation," and "Continued Revelation."

In the first part Dr. Söderblom makes good the claim which he is said to have uttered on his death-bed—"There is a living God, I can prove it by the history of religion." The deep and wide knowledge of the religions of Persia and India in particular which he brings to the study of Judaism and Christianity enables him to set these in their true perspective and renders even more impressive his judgment as to the superiority of the Christian revelation over all others. He distinguishes between revealed religion, culture religions, and prophetic religion, and finds in some form of prophetism a unique element in the religions of revelation. From this he argues that

> a revelation of God is present wherever a real religion is found. Where God is known, it may be even imperfectly and through a distorting medium, there he has in some degree allowed himself to become known, yes, made himself known.

This broad conception Dr. Söderblom goes on to illustrate and justify in one of the soundest and most illuminating discussions on the subject that we have seen.

The second part of the book deals with the organs of religion in man.

> The portals for revelation in the human personality are three, the intellect or understanding, the intuition of infinity, with its emphasis on feeling, and the urge of the ideal or the conscience. The three are by no means of equal value.

Here the limitations as well as the use of the intellectual approach to religion are very clearly brought out. The subject of faith is

> not the understanding, the human organ of knowledge only, but the whole spiritual being of man which Pascal calls the heart.

The real channels through which revelation comes to meet man's faith are the consciousness of infinity and the urge to the ideal. In these two

> the wellsprings of religion flow forth upon the earth out of the enormous depths of the divine being. God reveals himself to us. Faith receives this revelation in faith. There is a movement from the merely subjective to the

> objective, from the religious structure of the mind to the faith which is called forth by revelation.

Dr. Söderblom's comments on this text form perhaps the most original part of his book and are well worth careful study.

In the last section of the book—on "Continued Revelation"—we have historical demonstration of the fact that God hath never left Himself without witness.

> Most clearly this is shown in three areas of life, in nature, in history and in the moral life. These may further be defined by three phenomena, (1) genius as a phase of nature, (2) the continuity and purposiveness of history, (3) the regeneration of the individual and the formation of character.

Here again Dr. Söderblom goes on to show how, through the revelation in Christ, men realize afresh a revelation of God both in nature and in history. To him Christianity is the prophetic religion *par excellence,* and the word of God in Christ is not to be confined to the times of the Bible. It involves a divine self-impartation, valid and inexhaustible for all time, for the personality of Christ is unique and eternal.

This brief indication of its contents and method gives only a very inadequate idea of the value and importance of Dr. Söderblom's book. It is eminently characteristic of a writer who was distinguished at once by his almost unique knowledge of the religions of the world and his practical insight into the needs of our human nature. As with the rest of his writings, its value lies not so much in its vast learning and cogent argument as in its direct applicability to the needs and circumstances of our modern world.

W. B. Selbie.

The Idea of Perfection. By Dr. R. N. Flew. Oxford Press. 15s.

The ideal of Christian conduct, with its obligation of moral perfection, has always presented a problem to the student of Christian theology. Many books have been written on the subject, and the best and greatest of them is now before us. Dr. Flew calls it "An Historical Study of the Christian Ideal for the Present Life," and he treats it, not as an academic exercise, but from the point of view of one who is deeply concerned with preaching the Christian gospel as the power of God unto sanctification. As a faithful disciple of John Wesley he is naturally concerned with that movement of Christianity which is from below upwards. Only as from "simplicity of feeling, a non-reflective habit of mind, a primitive energy, and an urgent need" springs that unconditioned surrender of faith which constitutes the transforming power of popular religious movements. This deep spiritual experience must in the long run give a reason for the hope that is in it and come to terms with the intellectual presentation of Christianity. In other words "the popular ideal must be widened to include the culture of this world." How this may be done and the effect it produces on the Christian ideal and on Christian practice is the main theme of Dr. Flew's book.

It begins with an altogether admirable survey of the New Testament position on the subject. The author then passes on to discuss the ethical ideal in the Christian Platonists, in Monasticism, and in great Fathers like Augustine and Aquinas. Then comes a study of the Reformation position with its issue in Quietism, Pietism, Quakerism, and ultimately Methodism, and the volume concludes with a sketch of the contributions to the subject made by Schleiermacher and Ritschl respectively. Dr. Flew's discussions on this wide field are in every case exceedingly fresh and informative. He is a scholar to his finger tips and his wide reading and sound judgment are manifest on every page, and he also knows how to write. There is no reason in the world why theology should not be made interesting, but it so

seldom happens that one cannot but be grateful to a writer who produces a really massive and learned book written in such a way that he who runs may read.

It is impossible to describe the argument of a book like this in the course of a brief review. Suffice it to say that Dr. Flew deprecates that type of sinless perfectionism which has often wrought mischief in the Church. At the same time he insists that Christianity should be preached as a gospel of hope for this world and that all things are possible to faith. Christianity offers us an ideal that is realizable in time but never to be attained within the limits of our earthly life. It rests on the promises of God and on the power which He imparts. His command of holiness is therefore one that may be and ought to be achieved. There is about this book a ring of hope and even optimism that appears in marked contrast to much of the religious writing of our time and is very welcome.

W. B. Selbie.

A New Argument for God and Survival. By Malcolm Grant. Faber. 12s. 6d.

This is an interesting book, as showing the thinking of an earnest and serious-minded man, who comes to religious problems along altogether unorthodox lines, without contact with either philosophy or theology, as they are taught by their official exponents. Mr. Grant's aim is to find an empirical basis for belief in God, and he does so in miracle. By miracle he means that which science is incapable of explaining; and he insists that at the present time there is plenty of evidence for miracle of this kind—especially in the whole realm of the occult, which has been so much studied of recent years. We have no right to distinguish between one kind of miracle and another on ethical grounds: any miracle is supernatural, and requires God to explain it. In fact, the miracles of occultism are those best evidenced to-day, and it is to them especially that we must look to prove the Divine existence. Mr. Grant accepts the principle of causality quite simply and uncritically: the Kantian discussions about the argument for God *via causalitatis* trouble him not at all.

Another point on which Mr. Grant is emphatic is that there is no guarantee whatever that God will not deceive us through revelation. Hence no criterion can be found in revelation by which to try the evidence from miracles. That stands on a purely empirical basis. It proves the Divine omnipotence, and that is all we have the right to expect it to do.

Yet Mr. Grant believes in the benevolence of God: he does so on the simple testimony of the human heart. This enables him to accept Christianity as in general in accordance with reason. The fact of evil in the world is not to make us doubt the Divine benevolence, since experience goes to show that evil has an educative and disciplinary value.

Finally, there is the question of survival after death. It is absurd to say, with some moderns, that man has no real interest in such survival; but if he has, then the benevolence of God must be engaged to establish it for him. Mr. Grant, accordingly, accepts the occultist evidence which proves survival; not, however, that he thinks there are real communications from departed spirits, but that he believes God miraculously to cause the supernatural manifestations of occultism in order to encourage our faith in survival. The occult phenomena are an evidence for human survival, though not for the reason commonly assumed.

Such is the content of Mr. Grant's book. What is its value and importance? What is to be said of this "new argument for God and survival"? As a reasoned argument it is not of much value. The uncritical use of the argument from causation is a weak point: still more so is the maintenance of the Divine benevolence upon the testimony of the human

heart—even if the argument for causality be allowed to Mr. Grant, he can get to nothing but a perfectly arbitrary and capricious Deity. Power alone, not ethical concern, is what his argument proves, so far as it proves anything at all. Benevolence cannot be brought in by a side wind, especially when we have been told that God may perfectly well deceive us in revelation.

Nevertheless, Mr. Grant's book is of importance because of its sincerity and its genuine attempt to deal with the problems of religion. It is symptomatic. It shows how people are thinking, apart from the official and professional philosophical and theological channels. Mr. Grant has no use for metaphysic, and there are many like him, who want an obvious and empirical proof of the truth of religion: both as regards God and survival.

The Christian Church is vitally concerned as to what attitude it must take to such desires. The Archbishop of York said recently that it was not desirable that men should have empirical evidence of survival after death apart from any ethical revelation of God; on which a lady wrote to *The Times* to say that, however the Archbishop might feel about it, that was not how people were actually thinking at the present time. She said that nothing would more rehabilitate faith in a personal God than empirical proof of survival. That is not quite Mr. Grant's position; because he builds first upon miracle to prove God, and only secondarily upon empirical evidence, construed through his belief in God, to prove survival after death. Nevertheless, he and *The Times* correspondent belong to the same school, in that they want empirical proof of religious truth, as over against support of it upon ethical grounds. Christianity must be sympathetic with such desires, as it was long ago with the great longing for immortality in the Græco-Roman world. But it cannot give way to any movement that ignores ethics: it is an ethical religion through and through. It can only say that mere supernatural power, even supposing its existence proved, is *not* the God whom it worships.

ROBERT S. FRANKS.

Essentials in the Development of Religion. By J. E. TURNER, M.A., Ph.D. Allen & Unwin. 12s. 6d.

Dr. Turner calls his book "A Philosophic and Psychological Study." The phrase strikes the key-note of the whole volume, revealing the method which is consistently pursued in it: this is to begin with psychology and push it as far as it will go, until it becomes clear that the very psychology itself depends for its real meaning and value upon a philosophy that transcends it. There has been so much psychology of religion in modern times that it is well to have its proper place in the Universe of philosophy thus enforced and illustrated. Many people think that when we have psychologized religion everything has been said about it; whereas, in fact, the best psychology of religion leaves us still only at the beginning of the complete task of the philosophy of religion.

Dr. Turner is well known as a writer on the great theme which he takes up again in this new book, the special purpose of which is to bring out the main features of that view of the Universe in which alone religion and the psychology of religion can have meaning. Religion is defined as man's response to the wholeness of the Universe; special emphasis is put upon its connexion with the development of his ideational capacity, through which alone the Universe can be apprehended as a whole. First, indeed, it is only the wholeness of our own individual universe that is apprehended; but by and by religion rises to the apprehension of the Universe which is truly universal. Dr. Turner uses "universe" and "Universe" to indicate these two

different stages in the advance to a wholeness of apprehension and response. From this understanding of religion there follows its fundamental agreement with reason, which is precisely the faculty of universals; at the same time it becomes clear how inevitably religion distinguishes itself from mere instinct, and how all attempts to explain it as instinct must come to grief.

How, then, is religion related to other universal human activities? Dr. Turner says that we apprehend the Universe emotionally in great art, rationally in a comprehensive philosophy, exhaustively in religion, and practically or ethically in conduct. The modern method of describing the direct object of religion as the numinous, introduced by Otto, is accepted; but it is urged that the "numinous" must be conceived as capable of successive degrees of rationalization; it is not in its least rational, but in its most rational form, that religion finds its true fulfilment.

What from this point of view is the nature and destiny of the individual? The self is a psychical system which apprehends, at least in principle, the nature of the Universe, and acts freely in response to this apprehension. It acquires a good moral nature, so far as it freely governs its behaviour in accordance with its own conceptual *schemata*, and so far as this behaviour corresponds with the main trends of the general development of the world. In a word, the self develops morally in a morally developing universe. Such is its proper nature: evil is the resistance to this universal evolution. It is a positive reality on which the Universe reacts in order to overcome and destroy it. Immortality is not mere endless life, but is the permanent conservation of the value achieved by the individual in his development. Dr. Turner defends the doctrine of the Personality of God, while fully aware of all the difficulties; but he leaves the question of the relation between the individual self and the Deity as requiring a fuller discussion than his outline sketch of the essentials of religion permits.

The writer is in general agreement with Dr. Turner's position, and would recognize the value of a comprehensive work, touching most of the principal problems of the philosophy of religion, which sets itself resolutely against the modern trend to reduce religion simply to psychology and to prefer its less rational to its more rational forms. Students of the philosophy of religion who read the book carefully will find much to help them in surveying the field and discerning the proper proportions of the different elements that contribute to the true understanding of religion. It is doubtful, however, whether persons not schooled in philosophy will make much of the argument. The advertisement says that forbidding technicality is avoided, and this is no doubt true; but after all the work is technical enough, and implies a considerable philosophical background.

In conclusion, there is just one thing more that would have added to the value of Dr. Turner's book: so at least it seems to me. He distinguishes religion from art, philosophy, and morals by saying that it is an "exhaustive" response to the Universe. I should have liked him to develop more fully what is meant by the word "exhaustive." Does it mean that somehow all other apprehensions of the Universe are included in religion; that religion more than any other mode of response to the Universe sees it steadily and sees it whole? I think that something of great value could be worked out on these lines.

ROBERT S. FRANKS.

Descartes. By S. V. KEELING. **Hobbes.** By JOHN LAIRD. Benn. 12s.6d. each.

There is a perennial interest about the philosophy of Descartes. Its apparent freedom from all pre-suppositions and the boldness of its conceptions are one reason for its attractiveness: another reason equally important is its systematic character. To start from zero or as near to it as possible,

to develop great and important ideas, and to round them into a system—nothing more could be asked of any philosopher, except only, of course, that the system of ideas when formulated should be an adequate interpretation of the universe. If Descartes did not absolutely succeed in this final task of the philosopher, at least he succeeded so far that he not only dominated his own time, but also has left an ineffaceable impression upon reflective thinking ever since that day. In a very real sense, nowadays we are all Cartesians: the dualism of matter and mind which Descartes maintained so unflinchingly is the inevitable pre-supposition of modern thought about the universe, whatever attempts are made finally to escape from it, either by suppressing one of the alternatives or by endeavouring to reduce both to a common denominator.

Of course, Descartes was not really as free from pre-suppositions as he thought he was or has often been considered to be. It is not only that his doubt of philosophical tradition and his confidence in mathematics were both of them engendered by the time in which he lived; but also his own ideas and system owed much in the end to the scholasticism from which he originally separated himself. This dependence of Descartes on the medieval schoolmen has been magnificently demonstrated by M. Gilson. The first part of the new book by Mr. Keeling in a very interesting way tells the story of Descartes' doubts, describes the philosophical and scientific climate of his time, and in dependence upon Gilson shows how much after all the great philosopher owed to the scholastic tradition in which he had been brought up.

But the really vital part of Mr. Keeling's work is the exposition of Descartes himself. This is entirely admirable. Its particular merit is that the expositor is not content just to tell over again the story of Descartes' speculations, which has so often been told before. Mr. Keeling is at pains to show the mutual dependence of the different elements in Cartesianism. In particular he makes clear the all-pervading influence of the metaphysic. He points out that the famous Cartesian method of inquiry is not sufficient in itself to generate either philosophy or true science: its value and power everywhere rest on the metaphysical basis which Descartes establishes, first through the *cogito, ergo sum,* and then through the proofs for the existence of God. Mr. Keeling interestingly explains the force of the Cartesian paradox, that a genuine knowledge of the world is impossible to an atheist: it is the metaphysical pre-supposition of the Infinite Substance with the two finite substances of thought and extension dependent upon it, that converts mathematical physics into a genuine philosophy of nature. All this part of Mr. Keeling's book is excellent. The arguments of Descartes are carefully stated, and the interest of the reader is kept alive by his being made to feel that he is studying, not merely the history of a philosophical system, but also philosophy itself.

The rest of the book first gives an account of the Cartesian school, discussing carefully not only the Cartesians proper, but also what of Cartesianism there is in Spinoza and Leibniz: then in conclusion there is a weighing of the merits and defects of Cartesianism, in which Descartes is defended against some criticisms, but nevertheless is found wanting in certain respects. In particular, Mr. Keeling holds that Descartes has not satisfactorily established the existence of God: the weakness at this point of general support extends itself to the whole system and makes it totter. But the critical part of Mr. Keeling's work, though good as far as it goes, is not worked out with the same fullness as the exposition: the author himself is quite conscious of this, and promises a volume of Cartesian studies in supplementation.

Mr. Keeling says that he has no intention of providing a substitute for the reading of Descartes himself; and indeed no modern exposition can ever take the place of the philosopher's own works, which remain one of most unique manifestations of human genius. But as a companion to a first study of Descartes nothing could be better than Mr. Keeling's book.

Prof. Laird has written a book on Hobbes which is entirely admirable. He says that it is his purpose to exhibit the original metaphysical system of the philosopher and, if possible, to revive an interest in him that seems lacking at the present day. The author is thoroughly in love with his subject. He describes Hobbes as a psychologist of genius, a notable metaphysician, a political thinker of enduring renown, and a moralist who is the true father of British ethics in its greatest period. Hobbes was further a great stylist and an altogether delightful writer, whom not to have read is to "have missed great enjoyment as well as much profit." But what most of all commends him is "the vast perspective of his philosophy." He tried to combine all that was genuinely scientific, whether new or old, within the scope of the great new instrument which he called "the philosophy of motion." Prof. Laird claims that Hobbes, even more than Descartes, should be called the first philosophical circumnavigator of the new intellectual world first discovered and revealed by Galileo.

This is the thesis of the new book on the Malmesbury philosopher. It is worked out with meticulous attention to detail, and with a patient criticism and a loving care in exposition that cannot fail to commend both the book and its subject. There is an extremely interesting biographical introduction, showing the intellectual and political climate in which Hobbes lived and worked. He moved among a complex of problems, scientific, moral, religious, and social, through all of which he strove manfully to find his way, so as to reduce the chaos of fermenting ideas to rule and order.

Hobbes was a materialist, who tried to explain all things in the universe by the principle of motion. He identified substance with body, and its accidents with its several motions. Along these lines he strove to work out a mathematical physics that should be the basis of all further philosophy. He held, in fact, that the material motion called thought took its place among the other material motions of the universe. It began from sense; and sense consisted entirely of representations in us caused by the pressure of external objects upon the sense-organs and the nerves. Science proceeds beyond sense by means of naming. A name is a mnemonic mark, by which we ourselves recall past representations, and by which we communicate with others concerning them. A common name is the name of many things taken severally; but there are no universal things in nature, and no universal representations exist in our minds. Science thus becomes a computation with names, a sort of universal algebra by which we deal symbolically with large masses of individual details.

When Hobbes passed to ethics and politics, he still tried to reduce all things to motion. A stimulus outside the body is sensed in the head; but its motion, not stopping there, proceeds to the heart, where it either helps or hinders the man's vital motion. If it helps, it is pleasure; if it hinders, it is pain. But even this is not the end of the motion, which does not stop in the heart but continues in the body. Pleasure becomes a motion towards the pleasing thing, pain a motion from the painful thing: these motions are respectively appetite and aversion. The basis of ethics is that control of our appetites and aversions which Hobbes called power and treated almost as an end in itself.

Since, however, it is impossible for every man to develop his own power without infringing upon that of others, a balance has to be struck, unless

there is to be a state of universal war. To avoid this state every man must surrender certain rights, and content himself with so much liberty against other men as he would allow them against himself. Society then enforces this contract: and this is the principle of all civil government, of which Hobbes held monarchy to be the best form. The sovereign should be absolute, but should recognize a moral duty to promote the welfare of the subjects.

Such is the merest sketch of the philosophy of Hobbes, which is brilliantly expounded by Prof. Laird with the utmost care; while he is an enthusiast for his subject, he shows up the weaknesses of Hobbes with scrupulous fidelity. Most of us will be moved to a warm disagreement both with the fundamental materialism and the final absolutism of Hobbes. But we should do well to listen carefully to what Prof. Laird says in his favour. He writes:—

> A great philosopher is one who has the courage to attack the greatest themes, and the tenacity to sustain his point of view. Therefore Hobbes was very great indeed.

One of the worst faults in philosophy and theology is to lose sight of the whole, to stand on principles which we are not prepared to test universally, to work within a closed room, ignoring all that goes on without. It is of immense service to be brought into touch with a man who, whatever his faults in detail, tried to envisage everything from a single point of view. That is what this book on Hobbes may do for us, especially if it become the starting-point of a return upon Hobbes himself. In the end, we may go on to other philosophers who in our own times have followed a similar aim: Alexander and Whitehead especially occur to the mind.

ROBERT S. FRANKS.

Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo. By A. D. NOCK. Oxford Press. 15s.

It may save some ministers fifteen shillings they can ill afford if it is pointed out that this book is not a study of the psychology of conversion after the manner of such writers as James, Starbuck, Coe, and Pratt. Its affiliations are with Glover's *Conflict of Religions in the Early Roman Empire* and Cumont's *Oriental Religions in Roman Paganism*. It deals with the spread in the Roman Empire of Judaism and Christianity and such Eastern cults as those of Mithras, Isis, Cybele, *etc.*, and endeavours to lay bare the reasons which led to the crossing of religious frontiers in antiqutiy. Prof. Nock has made good use of the new material which has come to hand since this topic was treated by Glover and Cumont. His knowledge of the inscriptions, papyri, and the by-paths of ancient literature is extraordinary for a man who has only just turned thirty. His essay on "Early Gentile Christianity and its Hellenistic Background" in *Essays on the Trinity and the Incarnation* gave us a taste of his quality and made some of us regret that in 1930 he gave up his Fellowship at Trinity College, Cambridge, to become Frothingham Professor of the History of Religion in Harvard University. (Is it modesty or a tinge of regret that has led to the omission from the title-page of all reference to his past and present appointments?) It is, however, some consolation to find that he has had leisure and opportunity at Harvard to pursue those researches which had captured his interest in his Cambridge days.

Students of Early Church History will find Prof. Nock extremely useful and suggestive, though his overcrowded pages will sometimes give them the impression of not seeing the wood for the trees. Yet, if we bear in mind the fragmentary nature of his material, it is difficult to see how he could have avoided giving such an impression, for only in one or two cases

could he cite documents which expose the secrets of the soul in the manner, though not with the introspective genius, of Augustine's *Confessions*. For the rest he was compelled to collect scattered references and to make the most of tantalizingly vague hints. The net result is, therefore, a study of the circumstances of conversion rather than of the psychology of conversion.

Frequent emphasis is laid on the distinction between "conversions" and "adhesions". Conversion is defined as

> the reorientation of the soul of an individual, his deliberate turning from indifference or from an earlier form of piety to another, a turning which implies a consciousness that a great change is involved, that the old was wrong and the new is right.

Judaism and Christianity demanded such a new start; and so did certain of the philosophical schools, whose teaching involved a definite element of repentance and a genuine re-orientation of life. But cults like those of Mithras and Isis made no such demands; all they asked for was a man's adhesion, which usually involved no more than the devotion of Catholics to some new saint. Men became followers of Mithras or Isis because they valued the additional supernatural aid thus gained, not because they recoiled from their moral and spiritual past or had any idea of starting a new life. This is an important point, but Prof. Nock presses it too far when he concludes that in these rivals of Christianity there was no possibility of anything which can be called conversion. He has himself to make an exception of Lucius, whose initiation into the Isis cult is so movingly described by Apuleius in his *Metamorphoses;* but he thinks that special personal circumstances operated in this instance. Our own feeling is that Prof. Nock seriously underestimates the power of a cult to produce conversions and does not sufficiently realize that religion may for the first time become centric in a man's life when he joins a cult. Especially among the *bhakti* cults of India abundant evidence may be found of the ability of cults to produce genuine conversions. Prof. Nock would have written a better book if he had lived for some years in a non-Christian environment and if his knowledge of the great living religions of the East had been as intimate as his knowledge of inscriptions and papyri. Suggestive though his treatment often is—and he is specially good when he stresses the inter-relation of culture and religion—it leaves one with the feeling that his psychological insight is hardly keen enough. This comes out in his treatment of the conversion of Augustine. The intellectual factor in this conversion has often been overlooked but Prof. Nock goes to the opposite extreme in ignoring Augustine's struggle with sexual obsessions and in making his conversion primarily the solution of an intellectual quest. The treatment of the *rôle* played by demons in Græco-Roman society traverses generally-received opinions. Prof. Nock is a determined minimizer and goes so far as to say that outside the Semitic area demons did not trouble the imagination of the ancient world. Apart from other considerations, such a statement does not make sufficient allowance for the animism, inherited from the ancient Aryans, which long survived in Europe as well as in India and Iran.

We are grateful to Prof. Nock for his industry in gathering new material for the solution of a fascinating problem. His book will have a place on our shelves alongside Glover, Cumont, Dill, and Harnack; but it will displace none of them, though it will be used to supplement and even to check them. All of them can write in a more interesting fashion than Prof. Nock; and Glover makes us feel that he can get inside the souls of the ancients as perhaps no other scholar can—especially those souls for whom religion is the dominating factor in life.

A. C. Underwood.

The Living Religions of the Indian People. By NICOL MACNICOL, D.Litt., D.D. S.C.M. 10s. 6d.

Outline of Hinduism. By F. HAROLD SMITH, D.D. Epworth Press. 2s. 6d.

Confucianism and Taoism. By B. S. BONSALL, D.Lit., B.D. Epworth Press. 2s. 6d.

The Message of Krishna. By A. S. WADIA, M.A. Dent. 3s. 6d.

Dr. Macnicol is well known to students of Hinduism through his books on *Indian Theism* and *The Making of Modern India* and his delightful verse translations of the *Psalms of Maratha Saints,* whilst his little book *India in the Dark Wood* has shown his gift of popular appeal.

The volume before us contains lectures given at Oxford and in the Scottish Universities. A lecturer has to omit learned details and to be vivid and interesting, and this book is not a textbook but a fresh and powerful presentation of the Living Religions of India, written to create "a sympathetic understanding."

A little more than a third of the book is devoted to Hinduism. We have not here a formal history but a fascinating account of the religion of the lower-classes—a religion chiefly of fear of demons and subservience to the Brahmans; the popular religion of Hindu *bhakti* with its rich treasures of hymns of fervent love to gods which seem unworthy of the devotion they excite; and lastly, the Vedantic Hinduism, especially in its modern expression.

Short as this account of Hinduism has to be, it abounds in illuminating comment and illustration.

There follow short sections on the less familiar religions of India—Islam, Jainism, and the religion of the Sikhs. Here, too, Dr. Macnicol deals with the present more than with the past and brings before us the movements created in these religions by the attraction and repulsion of Western and Christian thought. Of special value is the last section, which deals with Indian Christianity. Dr. Macnicol has much that is fresh to say on the recent developments of Protestant Christianity, and his account of the ancient Syrian and of the Roman Churches in India is full of interest.

We have read this book with great appreciation and very warmly commend it to all interested in the conflict of religions in India — a conflict which is extraordinarily like that conflict in the Græco-Oriental world in which at the first Christianity won its victories, influenced paganism, and in the end superseded paganism, which survived only as a constituent part of the victorious Christianity.

Outline of Hinduism and *Confucianism and Taoism* are the first two volumes of a new series, "Great Religions of the East," edited by Professor Waterhouse and published at a very low price. Both books are exactly what elementary textbooks ought to be—clear, precise, and competent, and so written that the facts can be understood in their true perspective. The series when completed will be of immense help to students taking the "History of Religions paper" in examinations like the London B.D. But these books are not only for theological students. All who desire a lucid introduction to the study of these religions will find these books of the greatest value. We trust that they will have the large sale that they deserve.

The Message of Krishna provides yet another illustration of the tendency in India to speak as if the doctrines of all religions were alike true. Prof. Wadia is a Parsi, but he lacks Zoroaster's horror of the worship of false gods. We have already reviewed in these columns previous books of

his dealing with the Messages of Zoroaster, of Christ, and of Mohammed. Writing of Christ, he came near to Christian adoration; writing of Mohammed, he spoke with the greatest veneration of the Prophet of Islam.

In this book he deals with Krishna, and the Krishna not only of the *Bhagavadgita* but of the Puranic tales. The treatment is that of the enthusiast, not of the critical scholar. He does, indeed, recognize that Hinduism must

> resolutely and ruthlessly cast off its age-long accumulations of decayed traditions and base superstitions to offer itself to future generations in all the naked grandeur of its elevated simplicity and pristine purity . . . For such a mission Hinduism could find no worthier teacher than the young Charmer of Brindaban, nor a nobler message than that which he delivered fifty centuries ago (*sic*) on the battlefield of Kurukshetra—that eternal message of Ancient Aryan Civilization—the Message of Krishna.

To Western readers the interest of the book lies chiefly in its syncretism. As we read its defence of some of the Puranic tales of Krishna's amours, we could wish that this Parsi had retained some of the just intolerance of Zoroaster.

SYDNEY CAVE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

It is a moot point whether readers will desire *The Prophets of Israel* (Macmillan, 14s.) for Dr. Parkes Cadman's studies of nineteen Hebrew prophets, or for Mr. F. O. Salisbury's ten illustrations—Jeremiah, Moses, Elijah, Amos, Isaiah, Ezekiel, The Nameless Prophet (Second Isaiah), Habakkuk, Jonah, Daniel. The studies are marked by insight and virility, and it is interesting to see how the prophets appear to artist as well as to commentator.

Dr. A. T. Robertson's *Epochs in the Life of Simon Peter* (Scribners, 7s. 6d.) is on the same lines as the famous Baptist scholar's books on Christ and on Paul. The studies include *I Peter* and *II Peter* under the titles "The Interpreter of Christ in time of Persecution" and "The True Christian Science."

In *The Resurrection of the Body* (S.P.C.K., 2s. 6d. & 1s. 6d.) Dr. Oscar Hardman vindicates

> the Church's unwavering adhesion to the ancient formula of belief in the resurrection of the flesh, or of the body, in spite of its recognized liability to be misunderstood by the unlearned. She continues to make use of the long-established phrase "resurrection of the body" because of the double value which attaches to it as an element in a brief credal statement for general use. It is true as a symbolic expression of belief in the ultimate consummation of the redemptive process which is at work in Creation, and also as a representative formulation of that belief, expressing a truth about a specific part of the physical order which is applicable to the whole of that order.

It sounds unconvincing.

In *Is the Resurrection True ?* (Allan, 5s.) Mr. D. R. Brundrit, Barrister-at-Law, approaches the question from the legal point of view. We cannot but wish that he had been less disturbing in his first chapter, where he argues that Christianity is false if Jesus were not born of a Virgin, and that "the Virgin birth is almost a necessary inference from the Resurrection." The logic appears woefully weak here, and we feel at once that Mr. Brundrit's conclusion will be that Jesus rose miraculously from the dead.

Nevertheless his examination of the evidence is useful and a good exercise for all concerned with the subject.

The Rev. F. C. Spurr's *The Life Hereafter* (Indep. Press, 2s. 6d.) is an entirely new book, and not merely a new edition of the Lectures published during the War. Parts of this book, too, will not be found convincing by many readers, but it is full of suggestion, and the obvious sincerity of the writer will bespeak for him a sympathetic hearing.

Most people are anxious to know about Prof. Karl Barth, and therefore *Come Holy Spirit* (Clark, 6s.), a volume of his sermons which has gone to four editions in German, will be welcomed. Though the translation, made by three American ministers, has been approved by Karl Barth himself, yet some will doubt how far the sermons represent his present position, for they were preached between 1920 and 1924, and the preacher's views have developed at a rapid rate. Pastor Thurneysen has selected the sermons, which were preached to ordinary congregations, and has arranged them to set forth "the different aspects of the Word of God in prophecy, in the Christ, in the Christian, . . . to give God's answers to man's primary needs." Dr. Fort Newton's Introduction quotes Ruskin's dictum that preaching is "thirty minutes to raise the dead in." Does Prof. Barth succeed in doing this? We cannot tell from these sermons, for the personality of the preacher does not shine through them. They are devoid of illustration, literary or other, and they would not grip an English congregation. Whether they would save them is another matter. If hearers went prepared to listen with all their ears then they might benefit. Judged by these sermons, however, Barth despises the use of any means to *interest* his hearers, and we cannot imagine how he would make contact with an "outsider."

The Rev. H. W. Fox's useful and timely little book, **A Method of Prayer* (S.C.M., 2s.) uses Madame Guyon's *Short and Easy Method of Prayer* as guide. Mr. Fox's book is eminently practical, and he is far from hidebound in his suggestions; if all Christians would act on them new life and power would assuredly be theirs. The outlines of prayer in the Appendix are very serviceable.

"A re-interpretation of the supernatural factor in religion in its bearing upon personal religious life," which is the description of Dr. W. Adams Brown's **God at Work* (S.C.M., 6s.), sounds as if it might be very dry, but Dr. Brown's wide acquaintance with men and books lights up every page. His discussion of the ways in which God makes himself known to men leads him into questions of science and philosophy—miracles, the problem of evil, and the like—as well as into examinations of Barthianism, the Group Movement, Gandhi, and Kagawa, but through it all he maintains the interest his Preface arouses.

In *What Men Are Asking* (Hodder, 5s.) President Henry Sloane Coffin answers the questions "Where can we start?", "Of what use is religion?", "Can we know God?", "Is Jesus authoritative?", "What is spirituality?", "What do you mean by 'God'?" This extract will suggest the insight Dr. Coffin brings to the discussion of his important themes:

> The situation in the world and in our own universities is reflected within the Church. Ministers and people feel themselves on the defensive. Instead of inviting the public to services where they are led to pray and listen to the living God, "discussion groups" are organized, where people are encouraged to talk about religion. Instead of boldly pushing their propaganda of the gospel, they make "surveys" of their work. An earlier generation surveyed the wondrous cross, and confidently proceeded to direct the eyes of the world to the Crucified, sure that such a look at him would bring

life. Instead of being vibrantly aware of God, and of his infinite resources, contemporary Christians are self-conscious, examining their own "religious experience."

Ministers who want a good short summary of Christian doctrine will find one on p. 58. There is a misprint on p. 132, and by a strange mischance we have *The Scarlet Flower* for *The Scarlet Letter* on p. 110.

Prebendary H. F. B. Mackay has a way with him, and even those who differ from his ecclesiastical views *toto cælo* will enjoy reading *Followers in the Way* (Centenary Press, 2s. 6d.). Beginning with some of the lesser figures in the *N.T.*, Prebendary Mackay passes swiftly along the centuries, stopping to deal with Thomas Becket, Thomas More, St. Francis De Sales, Hurrell Froude, and others. Not the least interesting is the sketch of All Saints', Margaret Street, where the author has exercised a remarkable ministry. It ends with the characteristic touch:

> When I asked the Bishop to come and preach on our 74th anniversary I said to him, "All Saints', Margaret Street, has never had a row with a Bishop of London, but," I added, "I am not sure that that is to its credit."

Scholars in general and students of mysticism in particular will be glad to know that a translation of the complete *Works of St. John of the Cross* is now in progress, and that it is in the capable hands of Professor E. Allison Peers. Vol. I (Burns, Oates, 15s.) contains the translator's Preface, an outline of the life of St. John (1542-1591), *Ascent of Mount Carmel,* and *Dark Night of the Soul.* The translation is from the five volume edition (1929-1931) of P. Silverio de Santa Theresa and will be completed in two more volumes.

The Friends' Historical Society has printed the Presidential Address prepared by the late J. W. Graham. Its subject is *Psychical Experiences of Quaker Ministers,* a collection made in the main in the United States. These experiences, which, strangely enough, seem to cease about 1850, will afford data for psychical researchers and others.

Mr. Carl Heath's *Religion and Dictatorship* (Allenson, 2s. 6d.) is concerned not merely with political dictatorship but with the Barthian theology. It is interesting as a Quaker contribution to the subject; of special importance is its recognition of the connexion of Quakerism with Anabaptism.

The President of Columbia University has gathered together in *Between Two Worlds* (Scribners, 10s. 6d.) a group of essays and addresses which he calls "Interpretations of the Age in which we live." Dr. Butler is known on this side of the Atlantic as on his own as one who has always the courage of his convictions and who does not hesitate to proclaim unpalatable truths. These papers are all recent, that is to say within the last two years, and are well worth perusal. The note they strike is suggested in the last words of the book, from an address delivered at the Annual Meeting of the Pilgrims of the United States in January of this year:

> For one, I am not prepared to surrender liberty to compulsion in any form without to the end asserting liberty's service and demonstrating its power to lead and to serve!

Prof. C. C. J. Webb writes as succinctly as ever in his Forwood Lectures, *Religion and Theism* (Allen & Unwin, 4s. 6d.). After examining "The Notion of Religion and the Idea of God," he discusses "Religion without Theism," here estimating Naturalism and Humanism, and showing how Julian Huxley, Lippmann, and Hartmann fail to do justice to theism. After a summary of "Psychological Accounts of the Origin of Belief in God," the final chapter is "A Vindication of Theism." A small but important book.

Miss Geraldine Coster's *Yoga and Western Psychology* (Oxford Press, 5s.) institutes a comparison between *yoga* and analytical therapy, and argues that the Eastern system contains the clue by which psychotherapy can "reach its fullest scope as a regenerating and recreating factor in modern life." Both Eastern and Western methods are carefully expounded, and the lucidity with which Miss Coster writes makes the comparison between them extremely fruitful.

Dr. Archibald Chisholm's *Conscience: Its Nature and Authority* (Nisbet, 3s. 6d.) suffers from covering too much ground. After outlining the breakdown of standards in theory and practice, and studying the aims of "self-expression," "complacency," "closure," and "integration," Dr. Chisholm finds help in the Gestalt psychology. He then goes on to examine the true, the beautiful, and the good, for individuals and States, and ends by saying that all should make the teaching of Jesus, in Mark Rutherford's words, "the second Conscience."

That fascinating writer and accomplished scholar, Dr. J. H. Breasted, in **The Dawn of Conscience* (Scribners, 12s. 6d.) now searches for the times when mankind created a conscience where none existed, first became aware of his conduct, and saw it could be approved or disapproved. "The fundamental conclusions that form the basis of moral convictions," he urges,

> had already been reached in Egyptian life long before the Hebrews began their social experience in Palestine, and those Egyptian moral convictions had been available in written form in Palestine for centuries when the Hebrews settled there.

Indeed, Dr. Breasted traces back the rudiments of moral ideas to 5000 B.C. He believes humanity has now arrived at "the gray dawn of the Age of Character," and that within the family its greatest moral progress has been and will be made. With Spengler's findings he is in profound disagreement and looks to the future development of mankind with optimism.

Sir Herbert Samuels, on p. 415 and Index, is an unfortunate slip.

The Rev. R. B. Lloyd's *The Religious Crisis* (Dickson, 5s.) seems to be three or four books in one. It shows evidence of wide reading, not always assimilated; Mr. Lloyd seems not to have made up his mind whether to discuss humanism, the modern presentation of Christianity, or the present position of the Church of England. The best section is that in which humanism, "the one serious rival of Christianity to-day," is considered, though even here we have strange estimates like the contrast between "those adorable pagans, the Greeks," and Marlowe, Essex, the Queen, Leicester, Cecil, all classed together as "brutally refined, sensually spiritual, cynically religious." And when humanism is esteemed so important it is strange that Lippmann's name is invariably spelt wrongly. Despite all this the book is always suggesting ideas, and merits perusal.

It is difficult to determine the answer the Rev. S. Tetley gives to the question he propounds in *Has the Christian Church a Future?* (Williams & Norgate, 6s.). Apparently it is contingent on whether the Church can

> recover its first fine careless rapture in a fresh understanding of its unique message.

The book, which is packed with useful quotations, is concerned with the past rather than the future. It argues that the old basis of Authority has gone, and the clumsiness of the sentence is typical:

> The *old* theory of the Fall, including the Atonement, hierarchical authority, and the Power of the Keys, instead of being regarded as dogmas founded on absolute and historical facts, are now known to be nothing

more authoritative than fantasies and speculations of the human mind, and with this knowledge the real basis of the claim to clerical domination has gone.

Altogether we are left with the impression that Mr. Tetley has something to say but does not manage to say it, possibly because he has not altogether assimilated the many books he has read.

It is only as you reach the end of Mr. Laurence Oliver's astounding book *Tadpoles and God* (Nicholson & Watson, 6s.) that you become aware that it is subtle Roman propaganda. At first, Mr. Oliver's cocksureness is intensely amusing as he pours his scorn on Mr. Wells, Lord Russell, Mr. Shaw, on Progress, Puritanism, and Evolution, speaks of the "sheer tarry-diddle" of Sir James Frazer, the "sheer verbal rot" of Sir Arthur Keith, and the "complete tosh" of Darwin and Spencer. There are sentences like these :

> That drab, joyless, furtive, disgusting, immoral, inhuman, hypocritical Puritanism which came from Calvin, was driven into English minds under Cromwell and re-born with the smug, avaricious, labour-sweating Victorian industrialists, who made England what they were.
>
> Our glorious civilization is composed for the most part of sick, nervous, discontented, cancerous creatures, who have lost the heritage of human life and become mere hands to work machines.

Then suddenly the note changes. Finding no satisfaction in science or civilization Mr. Oliver turns to examine the claims of Christianity, and before the figure of Jesus he stands awed and subdued, and concludes

> Jesus is what he claimed to be, or we must give him up as a hopeless enigma . . . . Until we accept him at his own valuation—Son of Man and Son of God—we cannot begin to understand him

Unfortunately he does not stop there. The credulity which has appeared in his examination of *N.T.* sources becomes more and more striking, until at last we have :

> The evidence is inescapable; Jesus founded an institution composed of men but endowed with his self-alleged power for the preservation and propagation of his teaching, and for the performance of the sacramentalism he had commanded, until the end of time. So the Church with doctrine and ceremonies, discipline and organization, was not a creation of Christians but a creation of Jesus himself. His religion by his own appointment was institutional.

Even the treatment of Galileo is excused, while in a final outburst we have :

> It was Protestantism which divorced economics from morals and led to the exploitation of the poor, as it was Puritanism which divorced humanity from religion and drove men in disgust to abandon religion. The Church is the representative of a human as well as a divine Jesus.

If any scientist, if Dean Inge or Bishop Barnes, had written the last fifty pages of this book, no dictionary extant would have supplied the epithets of ridicule Mr. Oliver would have lavished upon them.

The Christian eyes through which the B.B.C. allows men to see God and the world are mostly Anglican—there has been one Congregationalist in the two dozen talks, and very few Free Churchmen : it is time the Free Church representatives on the B.B.C.'s Religious Committee woke up. Series II of *God and the World Through Christian Eyes* (S.C.M., 4s.) is edited by Canon Hodgson, and includes the addresses of, among others, Prof. Raven, Prof. Webb, Canon Bezzant, the Revs. L. S. Thornton and Wm. Paton, and Mr. Christopher Dawson.

In his Introduction to *Orthodoxy Sees It Through* (Barker, 8s. 6d.) Mr. Sidney Dark thwacks the Modernists lustily. The nine chapters, written

by Roman and Anglo-Catholics, discuss the relationship of orthodoxy to the new religions (Mr. Arnold Lunn), the new morality (Father D'Arcy), the new economics (Miss Kenyon), the new societies (Mr. J. G. Lockhart), the universe (the Rev. A. E. Baker), the new psychology (Dr. K. E. Kirk), the new music (Mr. Martin Shaw), the new history (Mr. Douglas Jerrold), and the new novel (Mr. R. Ellis Roberts).

Two Bishops, four clergymen, Mrs. Horace Porter, and Mr. J. M. Hickson contribute chapters to *The Church and the Ministry of Healing* (S.P.C.K., 3s. 6d. & 2s. 6d.), which is edited by Dr. T. W. Crafer. Topics such as Unction, Intercessory Prayer, The Laying on of Hands, and Exorcism are dealt with, and there is valuable information about the revival of the ministry of healing both at home and on the Mission Field.

Madame Jeanne Danemarie's *The Mystery of the Stigmata* (Burns, Oates, 5s.) is an investigation of the mysterious phenomenon in the persons of Anne Catherine Emmerich (1774-1824) and Theresa Neumann, of Konnersreuth, whose case has been discussed in these pages. The book, which is translated from the French, is the work of the sister of M. Henri Bordeaux of the Académie Française.

The Rev. F. C. Raynor's *The Finger of God* (Group Publications, 5s.) is "A Book about the Group Movements"—and the plural should be noted, for Mr. Raynor, a Methodist minister, broke away from the "Oxford" Groups when its leaders tried to exercise "control" by warning him, "You have not checked your guidance with us." While this measure of independence is welcome, the book nevertheless is as irritating as most of its kind —there is terrific cocksureness, and the attempt to impress by showing the constant doorbell and telephone ringing, and rows of cars waiting down the street, and all the rest, and even a Congregational minister who writes, God forgive him :

> I've got the Holy Spirit on tap—the flow is as constant as I need to make it.

The best parts of the book are the quotations at the head of the chapters, and Prof. J. A. Chapman's contribution, with its wise words :

> If the churches could be brought to realize that they too were being challenged to launch out upon the same tide; if they would only, at least for a time, drop their pre-occupation with "schemes" and exhausting financial efforts, and launch boldly out upon this sea of glory, they would no longer be disposed to look with envy upon these movements, but would discover that this thrilling hour of opportunity is equally theirs. And they would seize it, not by any attempt to acquire, or to copy, the distinctive technique of the Group Movements, but by translating their inspiration into the terms of the Church's own life and worship.

Miss Marjorie Harrison's *Saints Run Mad* (Bodley Head, 3s. 6d.) is "A Criticism of the 'Oxford' Group Movement." It contains much that is sound in its estimate, but we like the slapdash smart way of writing on such topics no more in critics of the Movement than in its champions. At times Miss Harrison is almost as bad as her fellow-journalist, Mr. A. J. Russell.

The Pillar of Fire (MacLehose, 3s. 6d.) is the work of the Rev. Roy McKay, one of the authors of *Tell John.* It contains twelve expositions—"meditations" is perhaps the better description—instinct with fine feeling and a touch that is generally sure. Readers, ministerial and lay, will not fail to profit by them.

The Rev. Lyman P. Powell, Episcopalian Rector and biographer of Mrs. Eddy, gives us in *The Better Part* (Cassell, 5s.) some general observations

on the state of religion to-day, and makes an earnest plea for personal consecration. He is optimistic and enthusiastic, though not always discriminating, as the following sentence will indicate :

> Doctor Buchman has been so effective at Oxford University that the Oxford Group Movement has become the standard designation for the work the whole world over.

Despite the fact that the writer persists in spelling Alexander Whyte's name with an "i," and that he is unduly conservative in his theology, we like the vigour of the anonymous London journalist who has written *Why go to Church ?* (Lutterworth Press, 1s.). Here is a sentence which deserves consideration :

> Since the Oxford Group Movement came into prominence we have heard a lot about "life-changing." I know something infinitely better than that. It is "life-training." It has been truly said that he who saves a man saves a soul, he who saves a child saves a soul and a life.

Is "Father Jerome's" **A Catholic Plea for Reunion* (Williams & Norgate, 3s.) a real sign of the times? It is concerned only with the relation of the Church of England to the Church of Rome, and it magnifies the power of Anglo-Catholics in the English Church. But for a Roman to argue that the Anglican Church should be neither separated from Rome nor absorbed by Rome, but united with Rome, is novel doctrine from within the Papal Church. The book is very outspoken, and often critical of the Church to which the writer belongs and appreciative of the values in Protestantism. It is admitted that the Roman Church is failing as a missionary Church, in England as in pagan lands, that the present Pope and his predecessors, apart from dogma, have made many mistakes, and that services and confessions are overdone. The following paragraph is typical of a booklet which deserves consideration by all Protestants :

> The Catholic Church is like a city in a state of siege surrounded by Protestants who are said to believe in anything and materialists who believe in nothing. But citizens in a beleagured city are hardly ever at their best. Their nerves are on edge; their minds are ever on the alert, and without any fault of theirs are bound to overdo things, organization being one of them.

The Rev. Hugh Martin gives us a mixed grill in *Towards Reunion: What the Churches Stand For* (S.C.M., 1s. 6d.). Dr. Townley Lord is loose in his use of terms, the Master of the Temple facetious, Mr. Bernard Manning characteristically forceful, Prof. A. V. Murray and Dr. W. D. Niven informing, and Mr. H. G. Wood apologetic and disappointing. Dr. Townley Lord will, we imagine, get into trouble with his own denomination, as he will with ours, for speaking of the "Baptist Church" and the "Congregational Church" and saying that Baptist Superintendents and Congregational Moderators

> are ministers appointed by their denomination to supervise the work of the churches and the supply of ministers.

How great the distance to organic union may be gathered by putting the Master of the Temple's and Mr. Manning's views on episcopacy side by side. Mr. Manning's are known to readers of these pages. Canon Carpenter, after saying that the Bishops are of the *esse* of the Church, goes on :

> The real Anglican view is the Catholic view that even though any particular set of Bishops may not seem to be of the *bene esse* of the Church, they are nevertheless the *esse* of it. To me, or to any other Anglican, the Bishop represents the authority of God and of the whole Church, as it has been through the centuries and as it is now throughout the world, in a way in which no one else could. What he is, and what he does, are my pledge that I am not a solitary Christian, who happens to believe and practise the same religion as the Apostles or as a number of other Christians,

but that I belong to the Church of the Apostles, the Body of Christ. It is not that Episcopacy is a thing of great importance in itself, but it seems to us to be the cement of the Church.

It will be a pity if Dr. Herbert Gray spoils the good work he is doing for many people by getting a strained and almost hysterical outlook on life. The tone, not only of the Preface, but of much else in his very useful book, *About People* (S.C.M., 3s. 6d.) is too high-pitched. Phrases like these do not win confidence :

> I once wasted an amount of emotion which I shudder to recall over . . .
> I know that nearly all men need women—need them desperately and constantly throughout the whole of life.
> I remember a very nice girl once asked me in a whisper . . . .

Twice in twenty lines on p. 111 we have "desperately"—which in itself suggests the danger that so often comes to ministers, doctors, and psycho-analysts of generalizing from the abnormal on the one hand, and of false emphasis on the other.

After this caveat it must be stated that Dr. Gray has written a book that ministers—Dr. Gray seems to have met some queer members of his own calling—and others will find of great help.

Mr. and Mrs. E. R. Groves have become well known in the United States as sane writers on sex subjects, and their *Sex in Marriage* has already passed through two editions there. Written with those newly married, or about to be married, in mind, it contains a good deal of sound advice and should serve to remove many false ideas. (Howe, 6s.).

Next follows a batch of books for the notice of workers among young people. We have already expressed appreciation of the volumes of the "Clarendon Bible." Now we have two volumes, *St. Mark* and *Acts*, both edited by the Bishop of Bradford, of the "School Clarendon Bible" (2s. 6d.), an adaptation of the larger series for Middle Schools and candidates for the School Certificate. The Rev. Frank Lenwood's *Gambling: Why Not?* (Indep. Press, 1s. 6d.) will be found extremely useful : it is packed with facts, illustrations, and argument. Mr. Godfrey S. Pain has placed Sunday School workers still further in his debt by his book *More about the Senior Department* (Ludgate Circus House, 1s. 6d.), which is full of sound counsel. The Rev. H. G. Newsham's *Sunday Addresses on Nursery Rhymes* (Indep. Press, 2s.) are not children's addresses, but thoughtful talks to young people which will set ministers going on their own lines. The illustrations add to the book's value. T. H. Green is mistakenly given a final "e." The Children's Church at Purley, a notably successful achievement, forms the basis of Miss W. May Silcock's *The Children's Church* (S.C.M., 1s. 6d.), a booklet which ministers would be well advised to read. From Ludgate Circus House come a *Junior Service Book* (9d.) compiled by Miss Doris W. Street, and Miss Mary Entwistle's *This Wonderful World* (3d.), "A Primary Demonstration for Anniversaries, *etc.*" *Children's Praises* (S.C.M., 3s. 6d.) by the Misses N. Simpson and L. E. Cox is a book of prayers which has been drawn up for, and by, children between 4½ and 9 in the Preparatory Department of a Yorkshire High School. Primary leaders will find it helpful.

The Rev. Erastus Evans's Hulsean Essay, *Erastianism* (Epworth Press, 2s. 6d.) is a promising, if naïve, piece of work on a most important subject. Both in arrangement and presentation the book could have been greatly improved (*cf.* the chapter "Motives to Erastianism," with its divisions, "The Intellectual Motive;" "The Religious Motive;" "The Political Motive") but it gathers together some very useful material. We hope that its author will be encouraged to continue his studies.

The Peace and the Protestant Succession (Longmans, 21s.) is the third and concluding volume of Prof. G. M. Trevelyan's masterly *England under Queen Anne,* a work which will undoubtedly endure, and one which every historian must of necessity have on his shelves. As we have remarked in noticing previous volumes, Prof. Trevelyan is perhaps not quite so much at home on the ecclesiastical side as in dealing with matters military, political, and literary, but he is always readable, which is a great achievement in detailed history. So far as the Protestant Dissenters are concerned, the chief interest of these years was the Schism Act, with Thomas Bradbury in his famous *rôle.* But Marlborough and his wife are in the centre of the stage, from which not even Addison and Steele, nay, not even Swift, can displace them.

Queen Anne is very much alive at present, for we have not only Prof. Trevelyan's work, but also Mrs. M. R. Hopkinson's *Anne of England* (Constable, 12s. 6d.), which the author describes as "The Biography of a Great Queen." It is perhaps unfortunate for Mrs. Hopkinson that she has to suffer comparison with the Cambridge Regius Professor, but it is inevitable. She is a champion of Anne, and sometimes her ardour carries her away, but in spite of this she has written an informing account of the English Queen about whom least is known, for she has been overshadowed by Elizabeth and Victoria. Anne bore her private sorrows with great courage, and no light sorrows they were. In some ways she was like Mary Tudor, in others like Victoria; if she had been able to rear her children (and Mrs. Hopkinson disposes of the notion that there were 17 of them) she would no doubt have occupied a different place in the history of her country.

Prof. R. B. Mowat scored a success with his *England in the 18th Century,* and he has now written a companion volume, *The Age of Reason* (Harrap, 6s.), dealing with the Continent of Europe in the same period. For reasons connected with our early education we have always found the 18th the most elusive of centuries, and Prof. Mowat's pleasant pages do much to lighten our darkness. To him the 18th is the "admirable century," and he writes of it with an affectionate enthusiasm unusual in textbooks. We cordially commend this volume.

Some years ago Mr. A. W. Light published the first volume of a work on Bunhill Fields. The second volume has now appeared (Farncombe, 6s.), and all interested in the history of Nonconformity will do well to con its pages. Bunhill Fields is the great Nonconformist Burial Ground—it has been called the "Westminster Abbey of London Nonconformity"—and Mr. Light tells with ardour of some of those who lie there.

Martin Luther has already an undue proportion of our library, and Mr. Brian Lunn reminds us that he occupies one and a half volumes of the British Museum catalogue. Nevertheless Mr. Lunn has added another to the many biographies (Nicholson & Watson, 12s. 6d.), distinguished from some of its predecessors in that it is—to choose the jacket's apt epithet—"spirited." Mr. Lunn has written a very readable account of the great Reformer, though we should have thought his early training would have saved him from "The Book of Revelations" and his proof reader from "conciliatory." Mr. Lunn's *tempo* varies—he almost skips some important events, and Calvin is scarcely mentioned—but he makes Luther a living and comprehensible figure.

Miss E. M. G. Routh, the author of *Sir Thomas More and His Friends* (Oxford Press, 12s. 6d.), tells us that there are at least twenty-four English *Lives* of More. Her own book, however, is not superfluous, for it is a workmanlike study based on careful and thorough research. More is one

of the most likeable of our famous men, and for his personality as well as his place in the history of learning and in the history of the country he well repays study.

Miss M. E. Chase's *A Goodly Heritage* (Constable, 7s. 6d.) is a charming book which describes the writer's youth and background in a coast town in the State of Maine. It is questionable whether the courage and endurance of her sea-going ancestors is more remarkable than the combination of learning and domestic ability shown by their women. Indeed, one of the chief points Miss Chase makes is that the men of New England were fit descendants of the University men of the 1630 migration.

> For more than two centuries English Americans recognized with no sense of disparity the perennial nobleness and sacredness of hard, unremitting toil existing side by side with the perennial nobleness and sacredness of the things of the mind. Probably no other country can quietly boast of just such an exalted synthesis.

Miss Chase, who was born in 1887 and is now on the staff of Smith College, gives with evident verisimilitude a picture of church life in New England—ministers, Sundays, revivals, and the rest. But surely it was not in a Congregational Church or in a Puritan home that she learnt that the Galilean boy had *three* small fishes.

Mr. C. J. Dutton's *The Samaritans of Molokai* (Williams & Norgate, 12s. 6d.) tells of the work of Father Damien and of Brother Joseph Dutton, who went to Molokai in 1886, three years before Damien's death, and remained there until his own death in 1931, when nearly 88. A great change came over work for the lepers during Dutton's life: it became organized, efficient, and in a measure successful. But Damien laid the foundations, though folly was combined with his fearlessness; had he taken the simple precautions Brother Joseph did he might have escaped the disease. It is a pity that, while it was no doubt necessary to record old controversies, the editor has inherited the bitterness they engendered: surely we can now honour the Belgian priest for his heroism and sacrifice while recognizing that he was autocratic and almost impossible to work with: it is greatly to the credit of the American lay brother that he bore with patience what other men had fled.

A history of leprosy is prefixed, in which we should have been glad of evidence: what is the authority for the statement that in the 12th century one-third of the population of England were lepers?

It is probably only because we invariably open a book by Dr. Rufus M. Jones with great expectations that we were rather disappointed with *The Trail of Life in the Middle Years* (Macmillan, 8s. 6d.), a continuation of the autobiographical accounts of the writer's earlier years. Part of this volume deals with the history of the Quaker Movement in America, and is rather overweighted with extracts from Dr. Jones's editorials, but the rest is marked by the fine spirit and illustrative gift we have come to know so well. Dr. Jones has rendered great service not only to the Friends but to Christendom, not only to America but to Europe, not only as a historian but as a modern interpreter of the Christian faith.

There is not much order about Sir Henry Lunn's *Nearing Harbour* (Nicholson & Watson, 10s. 6d.), but that merely harmonizes with the many interests that have made up the writer's life. Making money and spending it, arranging cruises and re-uniting the Churches, standing for Parliament and writing books of devotion, educating children and forming Societies—such is Henry Lunn. No man has had such a *flair* for bringing people of different kinds together; his faith is that "luncheons never fail." Here

we have glimpses of his varying fortune in business, of his contact with politicians—Asquith and Runciman especially—and of his efforts at Grindelwald and Mürren and through *The Review of the Churches* to bring a better understanding between Christians of different denominations. Here, too, we learn something of his travels, concerning which the book has many good stories. Sir Henry seems to have had a specially bad time in Kansas City. "Boosted" in the usual way, he was led to the rostrum, and the presiding minister (obviously Sir Henry's *bête noire*) called on Jim —— to announce the first hymn. Jim thus obeyed :

> Hymn No. — The men will sing the first verse
> The women will sing the second verse
> We will all sing the third verse,
> And we will whistle the fourth.

Sir Henry was moved to alter his text to

> And thou, Kansas City, which art exalted unto Heaven, shall be brought down to Hell.

He "let them have it," but the congregation filed up after the service and said, "Sir, that was a beautiful discourse," and the preacher said under his breath, "Oh, damn !", and wished he could say it aloud. Henry Lunn, both Methodist and Anglican, has given himself freely in Christian service, and this "swan song" will be read with interest by many readers.

Herr Emil Ludwig's *Leaders of Europe* (Nicholson & Watson, 18s.) contains sketches of Nansen ("the manliest man I ever met"), Masaryk ("Abraham Lincoln is about the only historical figure with whom I can compare him"), Briand ("His qualities may best be summed up under the word : Tolerance"), Rathenau ("a great social reformer and practical statesman"), Motta ("the Swiss European"), Lloyd George and Venizelos ("both . . . democrats by principle and education and dictators by temperament"), Mussolini ("Like every man of creative genius, he is a combination of masculine and feminine qualities, the Act and the Dream"), Stalin ("a dictator to whose care I would readily confide the education of my children"). The study of Mr. Lloyd George is critical. He has pursued expediency rather than principle so often that he has become too pliant. He is an illustration

> of the immoral character of war itself, in that it brings into a position of leadership these problematic characters who are endowed with great energy and whom the nation finds it difficult to rid itself of once that war is over, just as it is difficult to get rid of the megalomaniac military generals.

Herr Ludwig's method again exhibits the weaknesses specially manifest in his *Talks to Mussolini* : there is far too much Ludwig, and far too much stress laid on impressions gained by brief personal contacts. We cannot think that these estimates will ever be considered more than journalistic sketches. There is a misprint on p. 296.

In *President Masaryk Tells His Story* (Allen & Unwin, 7s. 6d.) we have an interesting collaboration between the octogenarian statesman who has just been elected to a new Presidential term and Karel Capek, to whom he has told his story . Masaryk was one of the few European statesmen who enhanced his reputation during the war ; he has shown that a man can be a patriot and an internationalist at one and the same time. This frank and human account of his life is very readable. Temperance advocates will be glad to know that about thirty years ago he "realized that alcohol is not beneficial but is actually bad, and I gave up drinking altogether." It is fine to have the old man's testimony :

> Office confirms and completes everything that I have believed, so that I have not needed to change one item of my faith in humanity and in

democracy, in the search for truth, nor in the supreme moral and religious command to love men.

Mr. Harold Nicolson's *Curzon : The Last Phase* (Constable, 18s.) is the third volume of a trilogy which has previously contained *Sir Arthur Nicolson, First Lord Carnock*, and *Peacemaking : 1919*. The book is more than a sketch of Curzon or an exposition of his policy : it is a study of the methods of conducting foreign policy—the Appendix, an essay on the Practice of Diplomacy, is shrewd and convincing. Mr. Nicolson's oracular style tires the reader after a time, and he is by no means as careful of detail as was Curzon : else we should not have (and here Mr. Nicolson has got himself out) "Llynastumdwy" on p. 214 after "Llanystumdwy" on p. 88, "procastinate" on p. 142, or "recongised" on p. 252. But on the whole he has something to say, and says it well. Here are one or two pregnant sentences :

> The Asiatic East is tending to become like Europe. European Russia is tending more and more to become like pre-war Asia. The impression created throughout the East by this victory of an Asiatic over a European Power (of Japan over Russia) was revolutionary . . . . since that date the West has lost much of its self-confidence; the East had acquired a disbelief in the inevitability of their own subservience.

Particularly interesting are the "potted biographies" in the footnotes, such as :

> Orlando. A white, weak, flabby man.
>
> Sonnino. An obstinate and indignant man. Scotch mother.
>
> Mark Sykes. Energetic, impulsive, humorous and slightly irresponsible.
>
> E. S. Montagu. An intelligent, strong-minded, saturnian figure, with deep, if gloomy, convictions and simple tastes, such as bird-watching and oppressed nationalities.
>
> John Bradbury. A dry and alarming figure of great integrity.

The lives of two famous Liverpudlians have been written by relatives in competent biographies. Mr. Frederick Watson's *The Life of Sir Robert Jones* (Hodder, 12s. 6d.) tells of the great orthopædic surgeon who did so much for crippled children, wounded soldiers, and suffering humanity generally. Jones was a child of fortune : he had a magnificent constitution which enabled him to work long hours ; he was brought up in a home distinguished for its tolerance ; he entered into the great heritage of his uncle, Hugh Owen Thomas, pioneer of manipulative surgery, whose "Thomas splints" were to become known to thousands in the war ; and he himself possessed great gifts of hand, brain, and soul. His achievements are sympathetically described in this book, which is good reading for doctor and layman alike. A misprint on p. 291 interrupts the account of Jones as cricket enthusiast.

The late Mr. Stanley Salvidge has done an admirable piece of work in his account of the public life of his father, which he aptly calls *Salvidge of Liverpool* (Hodder, 18s.). We say an "account of the public life" rather than a biography, for we are told astonishingly little about Archibald Salvidge himself, and are left to gather for ourselves what he was like as son, husband, father, employer, friend : we do not learn whether he ever went to church or made any religious profession, or whether he had any hobby other than politics. Within its limited field, however, the book is entirely satisfactory. Salvidge was a brewer and a Tory, but even those who stand at the opposite pole will come to respect his courage, prescience, and organizing skill as they read this book. He secured control of the Conservative machine in Liverpool, and his power as "Tory boss" brought him into the inner councils of the Conservative Party and of the Coalition leaders during the War, so that he played a prominent part in the Irish

Settlement and in the break-up of the Coalition. We are given intimate pictures of national leaders—of Mr. Lloyd George's resilience during the War, and of his entering the train at Paris after settling the Armistice terms, and saying to Bonar Law, "Well, that's that. Now let us talk about housing," or listening to the crowd on Armistice Day sing "Jesu, Lover of my Soul" to "Aberystwyth;" of Bonar Law himself breaking down on that day—for the first time—and saying "This is what the victory means for me—time for a moment to mourn my dead." Or we have F. E. Smith saying, with unwonted humility, that

> a talk with Asquith was one of the greatest of privileges; my dear Salvidge, that old man has got more brains in his little finger than you or I possess in the whole of our two heads.

Altogether an informing volume, which makes us realize that Mr. Stanley Salvidge, like his father, possessed gifts of no mean order.

Mr. B. M. Ward's *Reddie of Abbotsholme* (Allen & Unwin, 10s. 6d.) tells of the life and work of Cecil Reddie, the pioneer of the "New School Movement," which has won more recognition on the Continent and across the Atlantic than in this country. Reddie was an autocrat, and "gey ill to work wi'," and in some ways eccentric, but he had a touch of genius, and he made a definite contribution to the science of education. Among the most interesting of these pages are those which deal with religion and the chapel services, and those which discuss the future of England, about which Reddie—or, as he would write it, reddie—was entirely pessimistic. The section on his advocacy of a perpetual calendar deserves consideration.

Mr. L. B. Pekin's *Progressive Schools: Their Principles and Practice* (Hogarth Press, 6s.) comes naturally after Abbotsholme. Mr. Pekin is already known for an onslaught on British Public Schools, and in this volume he renews the attack, using ridicule, satire, and every kind of weapon. While we are in large measure in agreement with Mr. Pekin, and think that most Public Schools "pass over the problems of the O.T.C., punishment, sex, co-education, and religion," we are inclined to think that the Public School system would not have lasted so long had it been quite as black as Mr. Pekin paints it. He is strongly in favour of co-education, and praises the schools of A. S. Neill and Mrs. Russell, while the final chapter describes life in the St. Christopher School, Letchworth. We hope that parents, as well as teachers, will read this book; Mr. Pekin's violence will probably annoy them, but what he has to say deserves study.

"O that mine enemy would write a book" is, we believe, an incorrect translation, but there is something to be said for the sentiment it expresses. The first chapters we read of the late Dr. L. R. Farnell's *An Oxonian Looks Back* (Hopkinson, 16s.) were those dealing with the controversies of the writer's Vice-Chancellorship. Until then our sympathies had been generally on the side of the Vice-Chancellor; now we realize how much there is to be said for his critics! This section of the book, however, is the least interesting; there are racy accounts of river travel, notably of a canoe voyage down the Danube, and of archæological and other journeys. Especially valuable is the account of Oxford life and personalities in the last decades of the 19th century: here we note the reference to Fairbairn, who

> had won some distinction as a broad-minded writer on theology, and he made some ventures in comparative religion. Having joined our college as M.A., he was soon elected member of our Common-Room. We enjoyed having him at our fireside gatherings, for he contributed a serious Scottish loquacity, and we were amused by his intrenched imperviousness to humour.

A book Oxford men and many others will enjoy.

And if one prays that one's enemy might write a book, it might be well at the same time to pray to be saved from friends who wish to be biographers. Two *Lives* before us are at least twice too long — Dr. R. E. Turner's *James Silk Buckingham* (Williams & Norgate, 21s.) and Mr. Basil Mathews's *John R. Mott* (S.C.M., 12s. 6d.). Buckingham (1786-1855), it is to be feared, is almost forgotten, though his story deserves its author's description—"a social biography." An adventurous youth and a sea-faring man, he became a protagonist for the freedom of the press in India and in England—he founded the *Athenæum* in 1828—a M.P. in 1832, and a reformer. The abolition of imprisonment and flogging in the Navy, open spaces, temperance reform, even to the length of prohibition, "model towns," the repeal of the Corn Laws—these are but some of the causes for which he struggled. Dr. Turner has collected many facts, but he has taken such a long time to narrate them.

And what of the 450 pages Mr. Mathews devotes to that remarkable inspirer of youth and "world citizen," Dr. Mott? Well, he "gives the show away" by saying the book would have been easier to write had it been twice its present length! That simply means that, for all the labour Mr. Mathews has put into it, he has not laboured enough: the process of selection and rejection ceased far too soon. What is the secret of John R. Mott's life? A strong constitution, a capacity for taking pains, an extraordinary organizing ability, a logical mind, a system carefully worked out to avoid waste of time and energy? All these, but to them must be added a robust faith and a healthy optimism which have sustained him in journeyings oft and in the many discouragements which must have come to him. Mr. Mathews's biography brings out these fine qualities, which serve to show why John Mott has been *persona grata* in many lands .A bibliography adds to the value of the book.

Several books dealing with Africa and its problems should be read together. Prof. Julian Huxley introduces Mr. Parmenas G. Mockerie's *An African Speaks For His People* (Hogarth Press, 2s. 6d.), the work of a Kikuyu. Its value lies not only in its account of the exploitation of the African, but in showing how well-meant reforms can be harmful. There are references to the work of missionaries which are scarcely credible.

The Rev. W. J. Platt's *An African Republic* (S.C.M., 2s. 6d.) tells of the remarkable "Mass Movement" on the Ivory Coast under "the Prophet Harris," and of the way Methodist missionaries are "filling in the foundations" prepared by Harris.

Modern Industry and the African (Macmillan, 12s. 6d.) is the Report of

An Enquiry into the Effect of the Copper Mines of Central Africa upon Native Society and the Work of Christian Missions.

Mr. J. Merle Davis was Chairman of the Commission, of which Miss Mabel Shaw was a member. Missionaries are now placed in relationship not only with Government officials but with those in charge of industrial undertakings. Was it not Alfred Marshall who said that the most important things in a man's life were his religion and the way he earns his daily bread? The now rapid passage of the gulf between savagery and civilization has many hazards for the native, and it is well that an authoritative and detailed survey such as this should have been made. It is packed with information, and its 75 recommendations demand and deserve the consideration of all concerned with Christian missions. The most important of them suggests that the work of Protestant Missions on the copper belt should be under the care of one Society only, using the best missionaries, and developing a Union Native Church.

The new volume in the *World Dominion* Survey Series is Dr. Julius Richter's *Tanganyika and Its Future* (2s. 6d.). Once more the summary of statistics is striking. An area of 366,000 square miles and a population of over 5,000,000 has 12 Protestant Missions with 142 Stations, 459 Missionaries, and 2,484 Native Workers; the Christian community is over 127,000, there are 1,591 Schools and 44 Hospitals, and one Missionary to 11,421 of the population.

Professor M. J. Bonn's *The American Experiment* (Allen & Unwin, 10s. 6d.), translated from the German, is called "A Study of Bourgeois Civilization." It is the work of an observer who holds that

> since the landing of the Pilgrims Fathers American development has been an adventure; it will never cease being an experiment.

The book surveys the land and its people, the State, Foreign Politics, Economics, and then goes on to consider the "Puritan Twilight." Professor Bonn believes that "The stupendous educational effort of Puritanism is spent." It has achieved much, but man is now breaking the bonds into which his ancestors put him. In their new found freedom, however, men and women find pleasures but little joy.

> The old creed has chilled the soul; the new faith does not yet warm the heart . . . . There is a searching of hearts and a recasting of spiritual values.

But the art of living on the North American continent is only just beginning and the future is uncertain.

Our admiration for the work Dr. Sherwood Eddy is doing cannot disguise the fact that his *Russia To-day: What Can We Learn From It?* (Allen & Unwin, 10s. 6d.) is in many ways a disappointing book. It is not merely that there are the slips probably inevitable at the speed Dr. Eddy rushes about the world, but these Merttens' Peace Lectures fall between the two stools of description and interpretation. The ten visits Dr. Eddy has paid to Russia enable him to speak with much more authority than the casual visitor, and perhaps the best chapters of his book are those which cover the ground of his *The Challenge of Russia* and describe "Russia's Evils—Bureaucracy and the Denial of Liberty, Violence and Compulsion, Dogmatism, Atheism, and Anti-Religion." There is much that is informing in the main section ("Possible Contributions to Human Welfare") and the chapter on the cinema is specially deserving of consideration; but long expositions of Marx, and comparisons with conditions in the United States (there is a good deal about lynching) and England do not seem quite relevant. Nevertheless Dr. Eddy convinces the reader that the Russian experiment has already become a mighty achievement, whatever be its ultimate outcome.

Prof. G. E. G. Catlin's *Preface to Action* (Allen & Unwin, 8s. 6d.) just misses being an important book, and it does so because large sections of it are written in a cumbrous style which occasional elephantine jests do not relieve. Without throwing an apple of discord into the family, we would venture to say that Miss Vera Brittain has something to teach her husband in the way of "getting it across." This was specially necessary as Prof. Catlin claims to be writing for "ordinary people," and in the middle of his book he succeeds in doing so. Generally, however—but an example will explain. Quoting Hitler's words that civilization will fall

> if men forget that they owe their higher existence, not to the ideas of a mad ideologue, but to understanding and ruthless application of age-old natural laws,

he asks, not "Is the reference to Christ?", but

> One is left wondering whether it is to the Second Person of the everlasting and undivided Trinity, which was before the worlds were, that the distinguished lance-corporal is here animadverting.

The book examines first the various impulses potent in civilized life—"erotic," "economic," "power," "religious." After asking whether the "State" or the "Nation" makes the real "Community," it then goes on to inquire what is the religion that the world demands to-day. Catholicism, Toryism, Fascism, Communism are in turn examined and found wanting, and then follows a search for "permanent values." The sections dealing with religion are quite good—the Church is said to be bankrupt both intellectually and as a practical organization, and nothing is done by the clergy "that could not be done with an elementary training by others" — and altogether the book deserves careful reading.

In his Introduction to Mr. J. T. Murphy's "Critical Study of the History of the British Working Class Movement," *Preparing for Power* (Cape, 6s.), Sir Stafford Cripps argues that non-socialists will never help to bring socialism into being, and that there must be no question of Labour holding office on sufferance. Emergency measures must be passed to ensure that Labour must have power as well as office. This is the thesis developed by Mr. Murphy in his useful but *ex parte* history. The book is not well balanced, Mr. Murphy giving too much prominence to the work of the shop stewards, of whom he was one. A member of the Socialist Labour Party and then of the Communist Party, he has now joined the Labour Party, while critical of its leadership and its policy,

> confident that the dynamics of the class struggle will force the revolutionary changes necessary to fulfilment of the historic destiny of the working class.

Mr. Murphy is all for the class struggle and economic warfare, and he is thus one of those who rejoice at the number of days spent in strikes. We cannot see much hope along these lines : we did see "municpial" on p. 76.

Mr. H. Wickham Steed's *A Way to Social Peace* (Allen & Unwin, 4s. 6d.) is the Halley Stewart Lecture for 1933. After a chapter of autobiography—tracing the background of his journalistic life on the Continent —Mr. Wickham Steed discusses the Communist and Fascist solutions of the social problem. He finds these wanting and turns instead to systems of Employee Partnership, favouring especially the system associated with the name of Mr. H. Valder in New Zealand. Were employees to be really partners, and the service of capital to be paid for at a rate equal to the rate for overdrafts plus 2 per cent or 3 per cent as insurance against risk, he thinks we should begin to see daylight. The Lectures will serve to draw attention to a method of solving the industrial problem which has much to commend it.

If all the volumes in the *If I Were Dictator* series (Methuen, 2s. 6d.) are to be like the first two—by Lord Raglan and Lord Dunsany—we are in for a great "rag." Both are decidedly idiosyncratic, while both have sensible proposals mixed up with unimportant or impracticable suggestions. Lord Dunsany gives his satire full play in the pronouncements of the Grand Macaroni, witness :

> Having regard to the purpose for which the powers of the House of Lords were curtailed in 1911, that is to say in order to pass a Bill to make Ireland more prosperous and contented, and having regard to the amount of prosperity and contentment enjoyed in Ireland ever since, the Grand Macaroni now therefore restores those powers, so far as they are compatible with the government of a dictator.

The League of Nations has just published a very useful handbook, *International Institute of Intellectual Co-operation* (Allen & Unwin, 2s.), which summarizes the activities of the Institute during 1933.

Dr. P. Ford's *Work and Wealth in a Modern Port* (Allen & Unwin, 10s. 6d.) is an economic survey of Southampton, and is complementary to the *Southampton Civic Survey* on which Dr. Ford and the Southampton Civic Society have been for some years engaged. This volume treats of Population, Industries, The Labour Market, Income and Poverty, Depressed Classes, Housing, and Crime. It is to be hoped that other cities will follow Newcastle and Southampton in these surveys, which furnish valuable data for the study of the social problem.

Mr. Hugh Quigley and Miss Ismay Goldie have collaborated in *Housing and Slum Clearance in London* (Methuen, 7s. 6d.), a valuable survey well illustrated by views of new buildings. Their conclusion, supported by many statistics, is that slum clearance is far too slow and insufficiently comprehensive to solve the problem of the housing of the poor.

> New housing by other means than private enterprise must be begun, now, while cheap money, cheap material, and idle labour are procurable.

They recommend the establishment of a National Building Board to tackle the problem. The book should serve as an addendum to the *New Survey of London Life and Labour.*

While Dr. D. Stark Murray's *The Laboratory* (Fenland Press, 3s. & 2s.) quite understandably devotes most of its space to pathology, his very readable survey covers research of many kinds. The ramifications of modern science are many, and Dr. Murray has much to tell us of the way in which it is transforming industry as well as medicine.

Two new volumes in Mr. Sydney H. Clark's £10 series are *Switzerland on £10* and *Italy on £10* (Nicholson & Watson, 5s. each).

The chapters in Mr. Arthur Bryant's *The National Character* (Longmans, 5s.) are as pleasant to read as they were to hear when broadcast. After estimating "England's Greatest Asset" he describes seven traditional English types—country gentleman, parson, yeoman farmer, craftsman, merchant, adventurer, housewife.

Mr. W. Percival Westell's *Let's Go For A Walk* (Pilgrim Press, 2s. 6d.) is a pleasant, well-illustrated nature book, which would be a welcome present for a young person or adult interested in flowers and trees, birds and animals.

All that Mr. E. V. Lucas writes about Charles Lamb has its charm, and the "stray papers" (written between 1907 and 1933) he has gathered together in *At the Shrine of St. Charles* (Methuen, 5s.) are no exception, though many of them are the merest trifles. It is almost as impossible to choose between the papers as the "eliminators" found it to choose which of Lamb's essays they would retain could they keep one only. But, Mr. Lucas, Crabb Robinson's diary is not "the principal treasure of the Dr. Williams (*sic*) Library"—no, not by a long way.

We must confess that Mr. A. C. Ward's "Centenary Study of Charles Lamb," *The Frolic and the Gentle* (Methuen, 6s.) had quite a minor triumph with us. Opening it immediately after Mr. Lucas's book, we were conscious at once of something lacking and settled down to be disappointed. But Mr. Ward proved to be very readable and entertaining, and in both the biographical and the critical sections his work is far from superfluous. He makes the suggestion—new to us—that possibly *Tess of the D'Urbervilles* owes something to *Rosamund Gray.*

Charles Lamb (Hogarth Press, 7s. 6d.) opens a series of biographies written on a new system—the life being presented entirely through the writings of contemporaries. Lamb forms an excellent subject for this method of treatment, and the selection, made and edited by Mr. Edward Blunden, while including many familiar passages, yet makes us see the little man once again very vividly.

Whatever may be said of the quality, there is no doubt that there is good measure in *The Tales of D. H. Lawrence* (Secker, 8s. 6d.), 1,138 pages, containing the whole of Lawrence's shorter stories arranged in chronological order from *The Prussian Officer* (1914) to the posthumous *The Man Who Died*. These 46 stories contain reading for many an hour.

The new volume of the Standard Edition of Mr. Bernard Shaw's Works, *Short Stories, Scraps and Shavings* (Constable, 7s. 6d.), contains sketches written in 1885 down to "The Adventures of the Black Girl in her Search for God" and "The Domesticity of Franklyn Barnabas" (a rejected shaving from *Back to Methuselah*). The thing that strikes us most is that Mr. Shaw has changed so little during half a century.

Mr. A. T. Bartholomew has done the editorial work in *Further Extracts from the Note-Books of Samuel Butler* (Cape, 7s. 6d.) in competent fashion, and the 70-page Index is a model. Butler, however, was a thoroughly unpleasant person, not merely utterly lacking in reverence, but delighting to scoff at anything held sacred; not merely an iconoclast but striving to be offensive. Not content to denounce Charles Lamb as Carlyle does, he accuses him of exploiting his sister's madness, and while we have the salutary

> People in general are equally horrified at hearing the Christian religion doubted and at seeing it practised,

it is immediately followed by these "Seven Deadly Sins":

> Want of money, bad health, bad temper, chastity, family ties, knowing that you know things, and believing in the Christian religion.

There is much that is merely smart, though often things that are amusing, such as the undertaker's invitation: "If you please, sir, the corpse's brother would be happy to take a glass of sherry with you," or the Cambridge tutor who read the Creed so fast that he could give anyone down to Pontius Pilate and then beat him.

Mr. T. S. Eliot's *After Strange Gods* (Faber, 3s. 6d.), "A Primer of Modern Heresy," contains three lectures delivered in the University of Virginia, and we wonder what the Virginians made of them. No doubt they were as bewildered as Mr. Eliot's followers will be, for he appears as a defender of tradition. He is very much concerned with himself, and quite superior, which is a pity, for he has something worth while to say about

> the limiting and crippling effect of a separation from tradition and orthodoxy upon certain writers.

Mr. Eliot, we cannot but feel, sets out with certain prejudices, and finds facts and arguments to support them; he is out to fight a world "worm-eaten with Liberalism," and refuses to be reconciled to "Liberalism, Progress, and Modern Civilization." He rejoices, of course, in being perverse. Mr. James Joyce is not only "the most ethically orthodox of the more eminent writers of my time," but his work is "penetrated with Christian feeling;" D. H. Lawrence is "a very much greater genius, if not a greater artist, than Hardy." Protestantism is the abomination of desolation, with

> the Inner Light, the most untrustworthy and deceitful guide that ever offered itself to wandering humanity,

as the outside limit.

Our objection to Mr. Hermon Ould's *John Galsworthy* (Chapman & Hall, 8s. 6d.) is that we have too little Galsworthy and too much Ould. This is so much the case that we learn nothing at all of Galsworthy's ancestry or youth, though we have a good deal about Mr. Ould's association with him in the P.E.N. Club. Perhaps the reply might be made that the book is not a biography but rather a study of the man as revealed in his works. The objection would be scarcely valid, as Mr. Ould often forsakes the writings in order to introduce personal reminiscences. Nevertheless, there is much that is suggestive, though there is still room for an authoritative biography.

Miss Margaret Yonge's *Christian Garland* (Methuen, 5s.) consists of poems based on legends about flowers and plants. A new idea capably worked out.

Miss R. Ursula Somervell's *Love and Death* (Methuen, 5s.) is an "Anthology of Consolation," of prose and verse. We have Bunyan and Maeterlinck, Samuel Rutherford and Thornton Wilder, Blake and Sassoon, Shelley and J. S. Hoyland. These names will serve to indicate the range of an interesting selection.

Not even in two lectures, *Nature and Life,* in the attractive little "Cambridge Miscellany" (3s. 6d.), does Dr. A. N. Whitehead manage to be simple, for we have many sentences such as :

> Each bit of matter was self-contained, localized in a region with a passive, static network of spatial relations, entwined in a uniform relational system from infinity to infinity and from eternity to eternity.

The conclusion of Dr. Whitehead's argument is that the key notion from which

> the construction of a systematic metaphysical cosmology . . . . should start is that the energetic activity considered in physics is the emotional intensity entertained in life.

With the sensitive and reverent touch we have come to know so well Mr. John Oxenham continues his stories of the life of Jesus in *Christ and the Third Wise Man* (Longmans, 5s.). The youngest of the Magi tells of seeing Jesus as a babe, during His boyhood and His ministry, on the Cross, and after His resurrection.

There were indications in *Wonder Hero* that Mr. J. B. Priestley had been greatly moved by the condition of the derelict areas of this country, and by the contrast between them and the luxury seen in parts of London. In **English Journey* (Heinemann, 8s. 6d.) he gives "a rambling but truthful account of what one man saw and heard and felt and thought during a journey through England during the autumn of 1933." If it be possible to compare works of different kinds, we should say that *English Journey* is Mr. Priestley's finest work to date. It shows not only gifts of description and of style, but an insight into the lives of ordinary and suffering people which is profound and stirring. His Yorkshire outspokenness forcefully expresses his sympathy with those who suffer and his indignation with those who ignore, and it would not be remarkable if his travels become a social document comparable with Arthur Young's. The Bradford chapter is the best of the bunch, but every chapter is good. Mr. Priestley is not out to harrow the feelings, nor is his book mere propaganda. He has something to say of Sundays and of public-houses, of repertory theatres ("little campfires twinkling in a great darkness") and mechanized amusements, of whist drives and trams. On what he has to say of churches we comment in the Editorial. Mr. Priestley has given us a truly great book : we hope it will be read through the length and breadth of the land.

In *Holy Deadlock* (Methuen, 7s. 6d.) Mr. A. P. Herbert has written a poor novel but a powerful tract. A poor novel in that all the characters are so obviously puppets, and some of them quite inconsistent—Mary Moon is an utter fool at the beginning, respected for her character and intelligence by her solicitors on p. 201, and called "intelligent, well-educated, well-advised" by the Judge on p. 300. A powerful tract in that as a satire on English divorce law it is convincing and irresistible, showing how adultery and lying are made compulsory in the name of morality. The consequences of the present system in Mr. Herbert's story are that

> Two or three truthful people have been compelled to tell lies . . . . Three decent people have been compelled to behave indecently . . . . One chaste woman has been compelled to commit adultery. Four people have been prevented from marrying the person of their choice, and one man has lost his job . . . . Chastity, Decency, and Truth have been upheld, and the institution of Christian marriage has been saved again.

In reviewing Mr. Bernard Newman's *Hosanna!* we spoke of his power of vivid narrative, especially in describing the horrible. The same gift is abundantly exercised in *Death in the Valley* (Archer, 7s. 6d.) which tells of the events which lead up to the origin of the Passion Play at Oberammergau. The "Interlude," which tracks the plague from China across Asia and into Europe, is an extraordinarily fine piece of work which should help to secure for Mr. Newman the recognition he undoubtedly deserves.

We should like to have Dean Inge's opinion of Mr. Philip Lindsay's novel, *London Bridge is Falling* (Nicholson & Watson, 7s. 6d.) in which the writer claims to describe with accuracy, even to detail, the life on London Bridge at the time of Cade's Rebellion. Even the Dean, we think, would be obliged to admit that mankind had progressed since those days of lust and cruelty. Mr. Lindsay is brutally frank about it all, but he has an undoubted gift of narrative; the fight and the fire on the bridge are very graphically done, though Mr. Lindsay's trick "Himself was . . . " will have to be remedied.

M. Romain Rolland's *Clerambault,* or *One Against All* (Glasgow : Jackson, Wylie, 7s. 6d.), now translated from the French, is "The History of a Free Conscience during the War." It tells the story of Clerambault, a middle-aged poet, who, carried away by war-fever in 1914, realizes, when his son is killed, his own responsibility for war. He begins to give himself to the cause of tolerance and peace, and thus loses the affection of his family and his friends and finds persecution, and at last meets death at the hands of one who also had lost a son in the war. The book is rather a psychological study of war-time and a powerful piece of pacifist propaganda than a novel. Its message is to be found in the words of the Introduction written in 1917 :

> Free souls, firm characters, these are what the world has most need of to-day. By all the different routes—the corpse-like submission of the churches, the stifling intolerance of the "countries," the stultifying unitarianism of the socialisms—we return to the life of the herd. Man has slowly emerged from the warm mud of the earth. It seems that his age-old effort has exhausted him; he allows himself to fall back into the slime. The collective soul lays hold of him; he is swallowed by the sickening breath of the abyss. Now then, rouse yourselves you who do not believe that the cycle of man is completed. Dare to draw yourself out from the herd which drags you along! Every man who is a real man ought to learn to stand alone in the midst of all, to think alone for all, and, if need be, against all. To think sincerely, even if it is *against* all, is still to think *for* all. Humanity requires that those who love it should face it up, and revolt against it, when occasion demands. It is not in twisting your conscience and your

intelligence in order to give way to humanity, that you will serve humanity. It is in defending their integrity against its misuses of power. For they are some of its voices. And you betray humanity if you betray yourselves.

Mr. Stephen Graham's *The Padre of St. Jacob's* (Nicholson & Watson, 7s. 6d.) is an English *Elmer Gantry,* though its hero is not so sex-obsessed as the American pulpiteer. Mark Whyte is the incumbent of a London "peculiar;" he has an eye for publicity, favours the marriage of divorced persons, and adds his name to articles in the Sunday papers written by a literary ghost. He has the usual crowd of feminine devotees, and proposes to stage a revival in London by means of £1,000,000, more or less, provided by one of his converts, Gar Lloyd. That Gar is a crook is obvious to the meanest intelligence, and, were it not for the fact that our papers day by day exhibit the credulity of mankind, we should have said that it was quite impossible for Whyte to be deceived by him for a single day, not to say over a period of months. The crash is obvious from the first, though before we reach it Mr. Graham manages, with a good deal of insight and humour, to make half-a-dozen people live before us. They are every one of them devoid of even a spark of nobility or real worth—possibly to suggest that the proverb "like priest, like people" is by no means out of date.

Miss Muriel Gibbon's *No. 7 Paradise* (Methuen, 7s. 6d.) is one of her best stories, even though her coincidences sometimes strain our credulity. There are utterly unselfish women like Deborah Vines in the world, and it is to be hoped that she found life with the two Harry More's to be a real paradise.

Mrs. Isabel Cameron's *The Adventures of Elizabeth Gray* (R.T.S., 3s. 6d.) is a story which also rather strains coincidence and overdoes the sentiment. It is redeemed, however, by its commonsense and humour, and many will enjoy it as they have done Mrs. Cameron's previous books.

Miss Morna Mactaggart's *Broken Music* (Nicholson & Watson, 8s. 6d.) shows that she possesses skill beyond the ordinary in the creation of character, though Joyce is never more than a marionette. A few years before the War an English girl marries a German, and the first part of the book describes their life in Germany, and the problem presented by mongrel children. The War period is compressed into small space, and then the story revolves round the two children, girl and boy. This part of the book, with its pre-occupation with sex, is by no means up to the level of the first part.

EDITOR.

In *Progress in Heaven* (Epworth Press, 3s. 6d.) the Rev. John Bretherton addresses himself to the consideration of the nature and conditions of the future life. He refuses to believe that death makes any catastrophic change in the sense that the conditions of moral, intellectual and spiritual growth cease to operate on the other side of the grave. Entrance into the future life brings neither moral perfection, nor omniscience, nor absence of sorrow or temptation. Development is the goal in heaven as on earth, so that even children dying in infancy will have the opportunity to achieve a fuller personality. The whole presentation of the case will be found suggestive and helpful, though on certain points there will be some degree of hesitation in the minds of many readers. There are misprints at pp. 68, 69, 136, 167. On p. 77 "Passibility" is spelled *"Passability"* and the context requires *"Im*passibility."

Dr. Hubert S. Box's brochure, *The Problem of Evil* (Faith Press, 2s. 6d.) is, in effect, a justification of Christian optimism over against the

views of Schopenhauer and Hartmann. It is Scholastic in tone, and effective within its limits, but strangely enough no attempt is made to consider the problem of evil in the light of the Incarnation.

Dr. W. D. Lamont's *Introduction to Green's Moral Philosophy* (Allen & Unwin, 7s. 6d.) is intended for the use of undergraduates in Colleges where Green's *Prolegomena to Ethics* is a prescribed text. It aims to elucidate the argument of the *Prolegomena* by careful summary and by removal of defects in arrangement so as to arrive at an interpretative paraphrase. Rarely is new material introduced. What we have is Green summarized and paraphrased paragraph by paragraph, with marginal references to the text. The work is exceedingly well done and should prove immensely useful to all students of Moral Philosophy.

E. J. Price.

Dr. A. T. Cadoux, "being convinced that traditional orthodoxy is not to-day possible to simple and honest minds," aims in his latest book, *A New Orthodoxy of Jesus and Personality* (Nicholson & Watson, 5s.), at a form of faith which is "able to find freedom and momentum in the results of modern research." One has to say reluctantly that Dr. Cadoux's results hardly seem to be orthodoxy in any accepted use of the term. Dr. Cadoux argues for some kind of immanentism—God has put as much of Himself as possible into the Universe and is still doing so; as much of Himself as is possible into men under the limitations of human freedom; and Jesus is the man of all men with the utmost of God in Him that the world has seen. The achieved goodness of Jesus makes our faith in God explicit.

> God is more wholly God in Him than elsewhere. Jesus is the full emergence of the divine immanent in the universe . . . . (p. 138);

and a little lower on the same page,

> The divine outgoing that works in, and is the very being of, the universe, is, in the conscious and full co-operation of Jesus, carried into its highest and intensest phase of effectiveness.

All this seems a long way from anything like the historical Nicene interpretation of the Person of Christ. But does Dr. Cadoux really mean that no "simple and honest mind" can hold the historic faith? Somehow one hesitates at these general indictments, and is tempted to plead that it is possible to hold the historical tradition and still be both honest and even intelligent. Dr. Cadoux has taken a great deal of trouble with his book; it is written with an obvious sincerity, and with a grave desire to help perplexed minds.

Prof. J. M. Henry, of Trinity College, Dublin, is singularly entertaining in his book *A New Fundamentalism* (Macmillan, 7s. 6d.), a book which is likely to be more disturbing to the pundits of science than to the theologians. Here is what might be called a clean sweep of Victorianism, and a fundamentalism of science which is new indeed. The author argues that the Universe was once all right, and then it went wrong—there was a fall; and, if I understand his optimism, it will win back again. The great myths of a Saturnian realm are really true. The only things that are true are the myths. What Mr. Henry has got hold of is the Platonic "reminiscence" carried to its extreme. Man is to become immortal: his belief that he is immortal is a dim memory of the day when he was, and when death had not entered the world. There are pages of his book in which Mr. Henry is almost the Christian preacher: he knows his Bible, and can use it. But he puts Christianity quite aside. This is a most interesting book, and it is very good reading.

Mr. Vivian Phelips's *Modern Knowledge and Old Beliefs* (Watts, 2s. 6d.) is an example of militant Rationalism in its most militant mood. The author's great aversion seems to be the Modern Churchman, as seen in the Bishop of Birmingham and the Dean of St. Paul's. On p. 135, Mr. Phelips seems to think that if "the intelligentsia" would really study the Bible, then it would be the book for the rationalist to boom — it would make sceptics automatically! On p. 85, he accounts for mysticism as a kind of local paralysis of the brain: and on p. 127 he goes on to give it as his opinion that "lack of funds hinders the march of rationalism more than anything else." It seems as though militant rationalism can believe almost anything.

World Intangible (Longmans, 5s.), by the Very Rev. R. H. J. Steuart, S.J., is a study in the spiritual life. It has a great depth of spiritual understanding, and is plainly the work of a mind that has come to a knowledge of the interior life of the soul through a long travail. It is a book to read between the lines, quite as much as in its sentences of almost Puritan restraint; and it deals with some of the difficult points in the life of Divine fellowship, and to some extent with ways of spiritual self-training, without ever losing the sense of reality. With some of the implications of the book one may not agree; but its insight, and its spiritual achievement, make it a book of high value.

Mr. Joseph McCabe's *The Riddle of the Universe To-day* (Watts, 5s.) is another book of militant Rationalism. Mr. McCabe examines the record to date of nearly a score of sciences, and finds that nothing, or nothing of importance, has happened in them to weaken the case for the "materialistic" views he held and taught thirty years ago, and still holds.

Mr. T. A. Bowhay's *The Fruit of the Spirit* (Allenson, 2s. 6d.) is a series of studies of the nine fruits of the Spirit, as defined in *Gal.* 5^{22}. These studies have the helpful qualities of the author's previous book, *Spirit*, reviewed here two or three years ago.

Dr. J. P. Oakden's *Scientific Faith and Religious Truth* (S.C.M., 2s.) deals with the personal element in Christian faith, and shows that there is a method of treating it as the scientist treats his study of nature: the assumptions in the religious life are no greater than those in science, and they are to be tested by experience, and accepted by faith until they are either proved or disproved. The creeds are not philosophy, but experience put into the language of historical fact and of life: they are to be used as records of growing knowledge, and not as being infallible. The last chapter on "The Discovery of God" might well have been more fully developed. This excellent book loses by too great compression.

Miss Una Broadbent's *Perilous Grain* (Nicholson & Watson, 8s. 6d.) is a very delightful rendering of the old Greek legend of Admetos and Alkestis in the form of a romance; and, apart from the unfading interest of the Greek story itself, Miss Broadbent succeeds in giving, with her telling of it, an interpretation of ancient folk-lore and myth in the light of such work as Frazer's *Golden Bough*, and of modern study of early civilizations such as the Mycenæan. Miss Broadbent makes the material she uses live, and is a dramatic interpreter of much that remains but dry lore in the books of research. Without accepting all her expositions of the early folk-myth and the rise of religion, the book is one of unusual power. In telling the Alkestis legend itself Miss Broadbent uses to the full her dramatic gift: the race, the visit to Cheiron's cave, and finally the famine at Pherae and Iolkos, are splendidly done. This is a notable book; a piece of first-rate work.

A. T. S. James.

NEW EDITIONS AND REPRINTS.

The New Testament: *Revised Version* (Oxford Press, 2s. 6d.) is a reprint of the original edition of 1881. The Rev. Vincent Taylor's *The Gospels* (Epworth Press, 2s. 6d.), first published in 1930, now appears in a revised edition. Mr. Hugh Redwood's *Lay Sermons and Parables* (Hodder, 2s. 6d. & 1s. 6d.) are reprinted from the *News-Chronicle*. A most useful book of reference, especially for those who know little about the Saints, is *The Book of Saints* (Black, 7s. 6d.), prepared by the Benedictines—third edition, with Appendix and Calendar. *Christianity and Conduct* (Methuen, 1s.) is one of the *Spectator* booklets, with F. R. Barry, Claud Mullins, Lord Hugh Cecil, A. W. F. Blunt, Kenneth Ingram, John Maud, J. R. Bellerby as contributors. Mrs. Ray Strachey's *Group Movements of the Past and Experiments in Guidance* (Faber, 5s.) is a re-issue of a book published in 1928 under the title *Religious Fanaticism*. It is now introduced by the Bishop of Durham. The Rev. R. W. Thompson's textbook, *Fit for Life* (Indep. Press, 1s.), which has been twice reprinted since the first edition in 1930, has been revised. *The Mingling of the Races*, now appearing in the "Swan Library" (Longmans, 3s. 6d.), is Book I of Prof. G. M. Trevelyan's *History of England*. The cheap edition of the Rev. W. Y. Fullerton's *Charles Haddon Spurgeon* (Williams & Norgate), first published in 1920, is issued at 6s. The "Academy Books" (Cape, 7s. 6d.) now include Mr. Dennis Gwynn's *The Life and Death of Roger Casement*. We are glad to see that the two volumes of Sir William Rothenstein's *Men and Memories* (I, 1872-1900; II, 1900-1922) have been reprinted in the "Rose and Crown Library" (Faber, 5s. each). Two new volumes in the "World's Classics" (Oxford Press, 2s.) are Sir Walter Scott's *Short Stories* and *Nine Stories* of Tolstoy, written between 1853 and 1863. The cheap edition of Mr. Harold Nicolson's *Public Faces* (Constable, 3s. 6d.) should be widely used as peace propaganda.

LECTURES, PAMPHLETS, *ETC.*

G. B. Jeffery, F.R.S. *Christ, Yesterday and To-day*. Allen & Unwin. 2s. 6d. & 1s. 6d. An admirable Swarthmore Lecture—a Quaker scientist's confession of faith. He says: "Our Meetings for Worship should be laboratories of friendship."

J. L. Stocks. *On the Nature and Grounds of Religious Belief*. Oxford Press. 2s. 6d. Three Riddell Memorial Lectures by the Professor of Philosophy in Manchester University.

L. P. Jacks. *The Revolt Against Mechanism*. Allen & Unwin. 2s. 6d. Two Hibbert Lectures, looking forward to the time when machines will be not destroyed but mastered, used by creativeness for its own ends.

Bishop of Durham. *The Analysis of Leadership*. Oxford Press. 2s. 6d. Walker Trust Lecture V.

G. Dawes Hicks. *Human Personality and Future Life* (Lindsey Press, 1s.). The Essex Hall Lecture for 1934.

B. H. Streeter. *The Church and Modern Psychology*. Seabury-Western Seminary, Evanston, Ill. The 19th Hale Memorial Sermon.

Numbers 20 and 21 of the Day to Day Pamphlets (Hogarth Press, 1s. 6d. each—No. 21 also in cloth, 2s. 6d.) are W. F. Watson, *The Worker and Wage Incentives*, and W. G. Ballinger, *Race and Economics in South Africa*.

Individual Psychology Pamphlets. No. 12. This is No. II dealing with "Individual Psychology and Practice." It contains the following papers: "The Relationship between Psychology and General Medicine," by Dr.

C. M. Bevan-Brown, "The Tyranny of the Invalid" by Dr. O. H. Woodcock, "Purpose and some Neuroses" by Dr. F. G. Layton, and "The Psychological Approach to Gynæcological Problems" by Dr. F. Marjory Edwards.

ALSO RECEIVED.

Mrs. Rhys Davids. *Indian Religion and Survival.* Allen & Unwin. 3s. 6d. *Outlines of Buddhism.* Methuen. 5s. A Historical Sketch.
J. F. Crawford. *God and the Ordinary Man.* Stockwell. 2s. 6d.
S. G. McLellan. *The Great Hours of Life.* Stockwell. 2s. 6d.
Henry Pickering. *Twice-Born Men.* Pickering. 1s. True conversion records of 100 well-known men in all ranks of life.
H. A. Ironside. *God's Unspeakable Gift.* Pickering. 2s. 6d. Twelve Addresses on Evangelical Themes.
George S. Ingram. *The Fulness of the Holy Spirit.* Thynne. 2d.
C. G. Bruce. *The Church and the Onlooker.* Faith Press. 2s. & 1s. Addresses by an Anglican Vicar.
W. Northfield. *Secrets of Happiness.* Fenland Press. 3s. & 2s. By the author of *Conquest of Nerves.*
Harold Murray. *Press, Pulpit and Pew.* Epworth Press. 3s. 6d. Reminiscences of a Methodist journalist.
Fred Eastman. *The Great Choice, an Incident of the Next War.* Samuel French. 35 cents. Modelled on Sophocles' *Antigone.*
Richard MacNaughtan. *The Preparatory School Murder.* Fenland Press. 7s. 6d.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (April). Dr. C. J. Wright writes on "Where is Science Going?" and Mr. St. Nihal Singh on "India on the Threshold of Destiny." Dr. Lofthouse discusses "Wesley's Doctrine of Christian Perfection," and the Rev. A. D. Belden writes on "Can God be Known?"

The Hibbert Journal (April). The Editor begins a study of the views of M. Loisy on the teaching of Jesus, Sir S. Radhakrishnan discusses "The Teaching of Buddha by Speech and by Silence" and Mr. S. G. Warty "Sadhu Sundar Singh's Religious Experience." Two articles deal with the theology of crisis. Sir Josiah Stamp makes effective use of a book written in 1673 in discussing the question "Must Science Ruin Economic Progress?" Prof. W. G. de Burgh has a racy article on "Traditional Morality and Modern Life" which includes extravagant views of D. H. Lawrence. Mr. M. L. Jacks writes on "The Solitude and the Religion of the Public School Boy."

The Baptist Quarterly (April). The Rev. H. J. Flowers writes on "Schleiermacher," Dr. J. G. Jenkins on "The Baptists and the New Testament," and the Rev. Morton Gledhill on "The Poet and the Preacher."

The Church Quarterly Review (April). The Bishop of Gloucester writes on "The Doctrine of God" and Mr. P. L. Hedley on "The Egyptian Texts of the Gospels and Acts." The Rev. F. J. Badcock traces the history of the legend that the twelve Apostles met and each contributed a sentence to make the Apostles' Creed, and the Rev. S. Addleshaw has a readable account of the life of Hannah More.

The Modern Churchman (April-June). The main articles are Dr. C. C. J. Webb's "Personality in God" and Mr. H. Norman Pittenger's "Catholicism and Modernism: An American View." The May number is entirely devoted to book reviews.

The Expository Times (April-June). The articles on the Epistles are continued, and Dr. James Moffatt opens a new series "Letters to Women on the Christian Faith" writing on "Abailard and Héloise." There is an interesting article on "The Ministry of Heresy" by the Rev. A. J. Westlake.

The British Journal of Inebriety (April). The paper this quarter is Sir William Willcox's "Medico-Legal Aspects of Alcohol and Drug Addiction."

Social Service Review (April-June). The chief articles are Mr. A. A. Garrard's "City Councils and Community Associations," Mr. G. E. Marston's "Educational Value of Handicrafts," and Dr. R. H. H. Jolly's "Some Gaps in the Maternity and Child Welfare Scheme."

Religion in Education (April). Dr. T. H. Robinson writes on "Jeremiah," Sir Frederic Kenyon on "The Codex Sinaiticus," and the Rev. Ronald Rees on "A New Move in Religious Education in China." The Rev. C. H. S. Matthews

describes the Conference of the Association of Teachers of Religious Knowledge and the Rev. W. M. Wightman "Religion in Scottish Schools."

The International Review of Missions (April). An extremely valuable number, with Dr. James Moffatt on "The Church and Civil Power," the Rev. A. G. Fraser on "Education and Responsibility" and Dr. Conrad Hoffman on "Modern Jewry and the Church." The Rev. Alexander McLeish contributes a survey of the "*World Dominion* Movement," and among other good articles are the Rev. D. A. Chowdhury's "A Christian Approach to Muslims," Prof. G. W. Sarvis's "The Principle of Sharing in Missions" and Dr. W. A. Hill's "Missions in Theological Seminaries."

World Dominion (April). The Rev. Alexander McLeish also appears here with an article on "The Effective Missionary." The Rev. W. Kendall Gale writes on "Pioneering in Madagascar," and the Rev. J. J. Cooksey on "Rebuilding the North African Church."

The Evangelical Quarterly (April). In the opening article Dr. R. E. D. Clark discusses Dr. C. D. Broad's "Compound theory" of psychical research. The Rev. J. K. Cameron writes on "The Resurrection of Christ," and we are glad to read the defence of Calvin in Dr. G. H. Hosper's "Estimates of John Calvin."

The Yale Review (Spring). The first two articles deal with the economic situation—Prof. F. W. Taussig's "Wanted, Consumers" and Mr. E. S. Furniss's "Reflections on the New Dollar." Mr. Aldous Huxley discusses "Do We Require Orgies?" and Prof. H. J. Laski "Freedom in Danger." Mr. Seán O'Faoláin is interesting on "The Emancipation of Irish Writers," and Mr. Robert Benchley writes on plays in New York at the present time.

The Review and Expositor (April). Two English Baptist contributors are the Rev. H. J. Flowers ("The Book of Job") and Dr. W. T. Whitley ("The Blood of Christ"). Among the other articles are Dr. W. E. Henry's "Some Modern Aspects of Paul's World," and the Rev. G. S. Dobbin's "Facing Pastoral Problems."

Harvard Theological Review (January). There is an excellent survey of "Recent Lives of Jesus" by Prof. E. F. Scott and two other articles by Mr. H. J. Rose on "Altheim: Revolutionary or Reactionary?" and Prof. A. D. Nock on "A Vision of Mandulis Aion."

Anglican Theological Review (April). Dr. F. C. Grant writes on "The Authority of the Church" from the Anglican point of view, the Rev. Theodore Bell on "The Place of Mysticism in Worship," and Mr. E. C. Colwell on "The Cæsarean Readings of Armenian Gospel MSS."